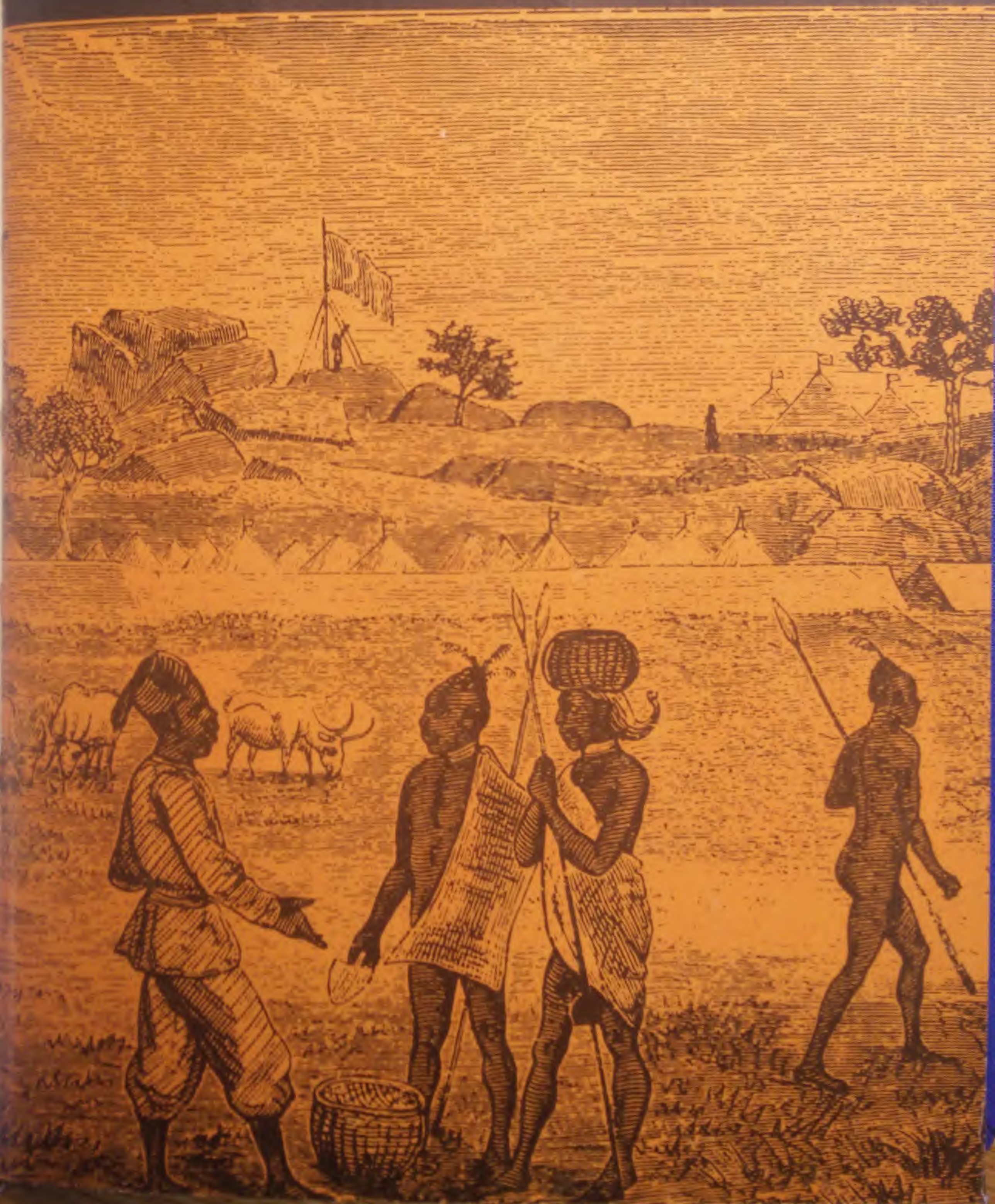
Stories from Uganda History

H.W.R. Hawes



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H. W. R. Hawes

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PART ONE

UGANDA BEFORE 1875

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Note to teachers

The English in this book has been simplified by T. Harrison of the National Institute of Education, Makerere, but as you read through it you will find that there are a number of words in bold type (e.g. **hunters** and **poison** on page 4). These words will probably be unfamiliar to the children and you should take care that they are fully explained to them. You will be able to find suitable definitions in Longmans' Junior English Dictionary by A. W. Frisby or The Progressive English Dictionary by Hornby and Parnwell (OUP).

1 EARLY MAN IN UGANDA

Uganda long ago

Uganda many years ago was very different from Uganda to-day. There were more trees and there was much more water in the rivers and lakes. There were more large animals and fewer people.

These people did not look like the people who live here to-day, neither did they live in the same way. They looked like the Bushmen who still live in the deserts of South Africa.

How they lived

They lived in caves, or outside near rivers and lakes. They had no iron **tools** and had to make everything they used out of stone. That is why these early times are sometimes called THE STONE AGE.

These early people were **hunters**. They went out in groups using **spears**, **bows** and **arrows**. Sometimes these hunters put **poison** on the sharp stone heads of their spears and arrows. They hunted the buck and the zebra that moved about the countryside. Sometimes they dug big holes in the animal paths. They covered the holes with sticks and grass and waited until a large animal—a buffalo, or perhaps even an elephant—fell into them. Then they could kill it with their spears. They would then use their stone knives to cut the skin from the animal and to cut meat from it to take home to their families. Although these stone tools were not as good as those we have to-day, they used them very skilfully and could probably cut the skin from a whole buck in fifteen minutes.

The women and children did not always stay at home. Sometimes they went fishing in the rivers and lakes using

hooks made of **bone.** Sometimes they went out to find food. They collected grass seeds, dug up roots, took the **bees' honey** and took fruit from trees and bushes. Leaving their homes was dangerous and sometimes not all the people who went out in the morning came back at night, for **leopards** and hyenas often waited by the paths and carried off children who went too far away from their mothers.

At first these stone age people did not even know how to make fires, but later they learnt how to light fires and how to keep them burning. Fire helped them in many ways. They learnt how to cook food and how to **harden** clay for pots. They used fire to frighten away animals at night and also to drive animals towards them when they were hunting. They even learnt how to boil certain plants to make poison for their arrows.

Their homes

The picture on page 5 shows a cave at Nsongezi on the Kagera River. The cave has a fire in it and a woman is cooking. The men are outside making tools and skinning an animal they have killed. There are many other caves like it in Entebbe, in Teso and other places all over Uganda. The Uganda Museum also has some of the pots and some of the stone tools which have been found in the earth on the floor of these caves. There are some caves in Teso where the stone age men have drawn pictures on the walls. You can still see them to-day.

Later times

The first men in Uganda were hunters only. They did not grow crops and they did not keep their own animals. Slowly people began to learn how to do these things, but not until later times when the present tribes were beginning to live on the land where they are to-day. I shall tell you about these times in my next chapter.

2 THE MOVEMENT OF UGANDA'S PEOPLES

Families of tribes

You all know that there are many tribes in Uganda who speak different languages. Perhaps you also know that some tribes belong to the same FAMILY. The people of one FAMILY of tribes all look alike. They have many of the same **customs**. Their languages are usually alike.

For instance the Acholi, the Alur and the Jaluo in Kenya all come from the same family. So do the Iteso and the Karamojong.

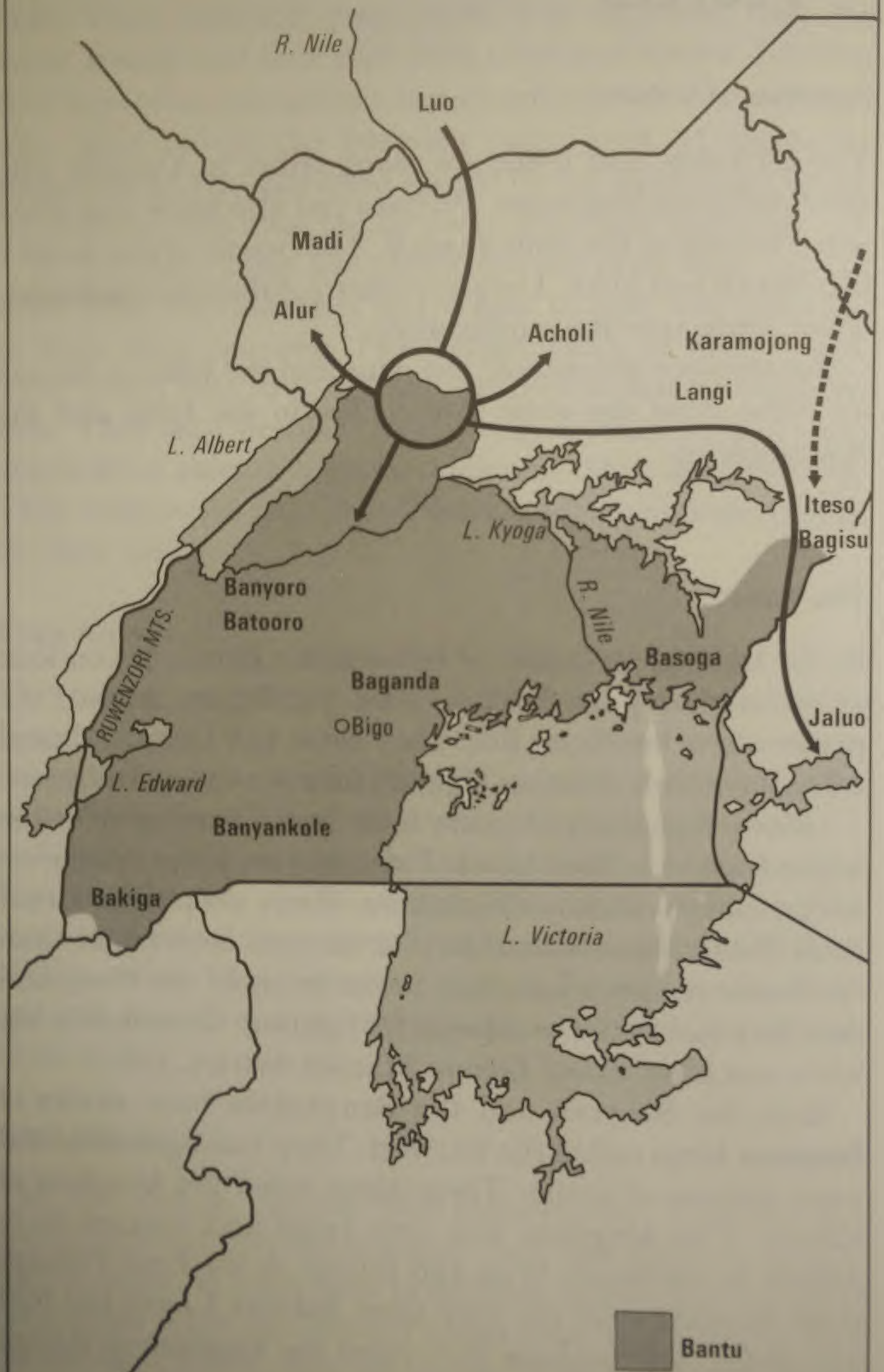
The Bantu

By far the biggest family of tribes is the Bantu. If you look at the map on page 8 you will see that I have marked the places where the Bantu live. They cover half Uganda. Bantu tribes have been living in Uganda for over a thousand years.

Many hundreds of years later other families of tribes began to come to East Africa. First came the people whom we to-day call the Bahima in Ankole. Many people think that these Bahima understood how to use iron tools better than the Bantu people whom they found living in the West, and that they had better **weapons** for fighting. They built a big town at a place called Bigo in Masaka district.

Both the Banyoro and the Banyankole have stories of **famous** kings called the Bacwezi. They had light skins and were keepers of cattle. These kings ruled the kingdom of Kitara. This kingdom was very large and covered both Ankole in the South West and Busoga in the East. Perhaps these Bacwezi were the very same Bahima I have just told you about, and perhaps they ruled the kingdom of Kitara from Bigo.

How the tribes came to Uganda



The Madi

Another family of tribes who came into Uganda very long ago were the Lugbara and Madi. They came from the North at about the same time as the Bahima and began living in the same lands they live in to-day.

The Luo

The next people to come to Uganda were called the Luo. They were a tribe who lived in the Sudan about four hundred years ago. Slowly, however, they and their cattle grew in numbers until there came a time when there was not enough land for everybody. So, one by one the men left their lands and moved away with their cattle and families to find better lands with more grass. At first a few families left, but later the few became many, and whole villages started to move until the whole tribe was changing its lands. If you look at the map on page 8 you will see the way they took. They came from the Sudan into North Bunyoro. From there some went to West Nile, while others went to Acholi, and still others through Bukedi into Kenya.

This movement took a very long time. Families moved very slowly, stopping for years at a time to plant **millet**, to feed their cattle or to make **war** on tribes like the Madi through whose lands they were passing. To-day we can still see the results of this movement. Many people in the Sudan, in West Nile district, in Bukedi district and near Kisumu in Kenya all speak **similar** languages and look alike. They all belong to the same FAMILY.

The coming of the Luo changed the history of Bunyoro, for some of the Luo people **married** with the people of Bunyoro, while others built themselves homes in the country. To-day there are many Luo in the North of Bunyoro; even the present kings of Bunyoro, the Babito, are from the same family as those Luo who came to Bunyoro four hundred years ago.

The Iteso

At the same time as the Luo family was moving into the lands we to-day call the Nyanza province of Kenya, another family was moving from the North East. You can see the way they came if you look at the map on page 8. In this family there were the Karamojong, the Iteso, the Kumam and perhaps also the Lango. They too moved slowly with all their cattle. The Iteso were the last to move into their present lands. At first they lived with the Karamojong near Mount Moroto, then they slowly began moving East and then South. The Iteso, in the North of Bukedi district, did not arrive until forty or fifty years ago, and if you went there you could still find some old men who remember coming there from the North.

The later history of the Banyoro

While these last movements were taking place in the East of Uganda, changes were also happening in the West. The kingdom of Bunyoro-Kitara had been very large at the time of the Bacwezi and the first Ababito, but as time went on it began to break up into different parts. First Ankole became **independent** and then Buganda and Busoga and other small kingdoms such as Mpororo, Buhweju and Koki, which are now part of Ankole and Buganda. Then, just over a hundred years ago, Omukama Kaboyo made Toro a kingdom on its own.

As time went on, one kingdom, Buganda, began to grow very strong until, about a hundred and fifty years ago, it was the biggest kingdom in Uganda. We shall read more about this in Chapter 4.

3 STORIES THE OLD MEN TELL

The importance of legends

In the last chapter I told you something about how Uganda's tribes came into their homelands and how some of the present kingdoms of Uganda began.

Historians can show that all this is true. But in every tribe in Uganda there are old men who tell other stories about the early history of the tribe. These **legends** may not be completely true but they are very **interesting** and all children should know the legends of their own tribe as well as some of the legends of other tribes in Uganda.

Different kinds of legends

Some tribes have more legends than others. Some tribes have stories which tell of how their tribe began, while others have legends which tell how the tribe moved into its present lands. Some legends tell of the great kings of the past.

In this chapter I shall tell you four of the most famous of these stories. The first is the story the Baganda tell of Kintu.

The story of Kintu

Long, long ago there was only one Muganda. His name was Kintu and he lived in Buganda all alone with his cow. This cow was his only friend. It gave him food and drink, for there was no food anywhere on the **earth**.

Now the sons and daughters of Gulu, King of **Heaven**, often used to visit Buganda. Some people say that they came down to earth on a **rainbow** when the sun began to shine after rain.

One day, his beautiful daughter, Nnambi, dropped down from the sky with two of her brothers, straight to the place where Kintu was sitting with his cow.

Nnambi had never seen such a good-looking man. Kintu,

too, was **amazed** at the beauty of Nnambi; and so, as you might expect, they fell in love.

But Nnambi's brothers and Gulu himself did not like the man whom Nnambi wanted to marry. 'Where does this man come from?' they asked. 'He cannot be a rich man if he only has one cow. How can you think of marrying such a beggar?'

They tried their best to stop the wedding. Gulu set Kintu very **difficult** things to do, but in the end Kintu amazed Gulu by doing all these difficult things and Nnambi, the beautiful, was given her father's permission to go down to earth to marry Kintu.

'Go now,' said Gulu, 'and be happy; but do not let your brother, Death—Walumbe—find out where you are going, for he will certainly want to go with you and as you well know, he brings **trouble** with him wherever he goes.'

Nnambi promised to go at once, but she did not leave heaven fast enough and Walumbe met her just as she was about to leave.

'Where are you going?' he asked. Nnambi was afraid and would not tell him, but Walumbe would not go away until he had been given the answer. At last, in tears, Nnambi told him she was going to Earth.

'Very well,' said Walumbe, 'now you can go, but sooner or later I shall be down to visit you and your man, Kintu.'

Walumbe kept his promise. He came down often and every time he came, he killed one of Kintu's children. But he did not kill them all and it is the children of Kintu who live in Buganda to-day.

Unfortunately, Walumbe still comes down often to visit Buganda and carries off old men as well as children; and the Baganda believe that if Nnambi had not told him where she was going, nobody would die, and Nnambi and Kintu would still be walking about with us, thousands of years old.

A legend from Ankole

In Ankole they tell a different legend which tells how people were divided into classes in the beginning, when the earth was new.

The story of the three sons of Ruhanga

In the beginning, Ruhanga, the maker of Heaven and Earth, had three sons. When the time came to name them and to divide between them the work of the world, he thought carefully and then made a **plan**. He gave each son a milk pot full of milk, and told each that it was his duty to keep awake all night and to keep the milk in his pot safe until morning. And each of the boys answered 'Yes, father. I shall keep my milk safe until morning. I shall not **spill** a single drop.'

But as the long night hours passed by, the youngest boy began to get sleepier and sleepier, until at last he closed his eyes and almost fell asleep. As he did so, his milk pot slipped in his hands. He woke up very quickly, but it was too late. Some of his **precious** milk was spilt on the ground.

'Brothers,' he said, 'fill up my milk pot and save me from the anger of my father.'

His brothers listened to him and each of them gave a little of their milk and so filled his pot until it was full. He held his milk pot very carefully and kept the milk in it safe until morning.

His eldest brother was not so **lucky**, for just before it began to get light he, too, fell asleep. His pot fell from his hands and all his milk was spilt on the ground.

'Brothers,' he said, 'fill up my milk pot and save me from the anger of my father.'

But his brothers would not do this. 'If we fill your pot,' they said, 'ours will be nearly emptied.'

So, when Ruhanga came in the morning, he found the eldest son's pot empty, the middle son's pot nearly full and the youngest son's pot full to the top.

He called the eldest son Kairu. 'You,' he said, 'will be a servant and you will work in the fields and grow crops. You will **serve** your brothers. You will get up early and go to bed late. You will spend your whole life at work, and so will your sons and their sons after them.'

He called the second son Kahima. 'You,' he said, 'will look after my cattle, and this shall be the work of your sons and their sons after them.'

But the third son he was pleased with, for he was the only one who had a full milk pot. 'You shall be called Kakama,' he said, 'and your children shall be **rulers** of this land.'

Kakama's name was later changed to Rugaba. His sons were the kings of Kitara, the most famous of whom were the great Bacwezi kings—Isimbwa, Ndahura and Wamara. But Kakama is also the father of all the Abagabe of Ankole from the beginning until the present day.

The story of the Bagisu

But in Bugisu they tell another story.

The story of Kundu and Masaba

Near the top of Mount Elgon there is a very deep hole. Out of that hole came the first Bagisu (or Bamasaba)—a man called Mundu and his wife, Sera.

They had two sons, Masaba and Kundu. Kundu married a beautiful girl called Namboza, left his mountain home with all his cattle and set out for a new country. They came to the hill country by the mountain Wanale, which the Baganda later called Nkokonjeru. Kundu stood upon the mountain and looked out on the great **fertile** plain spreading southwards and westwards below him. He thought that if he travelled further south he might come to the end of the world where the sky meets the plain.

Kundu and Namboza climbed down from the mountain

and set off towards the **horizon**. Their people never saw them again, but some people think that Kundu is the same person as Kintu, whom you have read about in the stories of the Baganda.

The eldest son, Masaba, never left the mountain. He had four children, three boys and a girl. The boys left their father and settled in the lands round the mountain, each son being the father of one of the great parts of the Bagisu tribe.

The Bamasaba are called Bagisu because of something that happened to the son of Masaba. The eldest was called Mwambu. He used to look after his father's cows. One day, as he was herding them, a Masai **warrior** appeared and took them away. Mwambu and his brothers picked up their spears and followed the Masai to his home. When the Masai saw the sharp spears and the angry faces of the brothers, he promised to return the cattle. He added a gift of his own to the herd, a cow. Now, the word for cows in the Masai language is INGISHU, and when Masaba saw his cattle safely home again and saw the present, he was very pleased and gave his son, Mwambu, the new name MUGISHU.

And his children and his children's children have been BAGISU ever since.

A legend from the North

There are many legends told by the tribes in Northern Uganda about how they came into their lands. This is the most famous of all the stories.

The story of the spear and the bead

Long, long ago the people whom we now call the Acholi and the Alur were one people called Luo. They lived far in the north, in the land we now call the Sudan. To-day they are two different tribes and they live in two different parts of Uganda. This story tells us how the Luo people became divided.

The Luo had lived in the Sudan longer than anyone could remember. There came a time when there was no rain, the grass grew brown and there was no food, so the chiefs decided to move to more fertile lands in the south.

The move south took them many years, but at long last they arrived at a place near the great River Nile in the north of the country we to-day call Uganda.

At this time, the **leaders** of the Luo were two brothers called Gipiir and Labongo. They were the sons of Oruum. They were strong and **brave**, but also **proud**. Each thought he was braver than the other.

One day, early in the morning Gipiir found an elephant eating his crops. At once he picked up a spear and threw it at the elephant, but the spear he had taken was not his own. It was Labongo's spear.

The spear hit the elephant, but did not kill it. The elephant ran off with the spear still in its **shoulder**. Gipiir followed a short way, but could not find the elephant and so he decided to return home. He met Labongo and told him the story of how he had lost the spear.

Labongo was very angry with his brother and told him to go and find his **favourite** spear.

'You took my spear without asking,' he said. 'I want that spear, and no other.'

So Gipiir set off to try and find the spear. Day after day he walked until he had no more food. At last he met the **spirit** Lubanga in the forest. Lubanga was the mother of all the elephants. She made them better when they were hurt. She was angry with Gipiir and said 'Have you come hunting my children here in the forest?'

'Your child, the elephant,' answered Gipiir, 'came eating my crops. I threw my spear at him to stop him. He ran this way with my spear in his **shoulder** and I have followed him because I must find the spear again.'

'If you had **wounded** the elephant when it had done you no **harm**,' said the spirit, 'you would not have left this place

alive. But since you were trying to stop the elephant eating your crops, I will help you.'

She took him to her home and there showed him many spears which she had taken from the wounds of her elephants. Gipiir quickly found Labongo's spear and he thanked Lubanga. Before he left her, she gave him food for the journey and a gift of **valuable** beads.

So Gipiir returned to his tribe, went up to Labongo and gave him back his spear. Then without speaking he left his brother and went outside to think of how he could punish him.

His chance came sooner than he expected. Next day one of Labongo's children swallowed one of Gipiir's new beads. Gipiir went straight to its father. 'I want my bead back,' he shouted. 'That bead and no other.'

Of course Labongo offered him many times the **value** of the bead. He begged and cried, but Gipiir would not listen to him.

'You told me to find your spear,' he said, 'and I brought it back. Now I will have my bead.' So in the end they had to kill the child to get the bead.

So a great **quarrel** began, and at last Gipiir decided to leave his father and brother and to take his people away with him. At this time they were all at a place near the River Nile called to-day Pakwach. Here Gipiir threw his **axe** into the water of the river, which divided before him, and with his family and his cattle he crossed over and neither he nor his children ever returned.

To-day the Alur, who live in West Nile, are the children of Gipiir, but the Acholi and many other tribes, even the Jaluo, who live in Kenya, are all children of Labongo and his father, Oruum, who did not cross the river.

4 UGANDA A HUNDRED AND FIFTY YEARS AGO

Different kinds of government

In the last chapters you have read about the early history of your tribe. All the things you have read about happened very long ago. In this chapter I am going to tell you about Uganda a hundred and fifty years ago. This is not so very long ago. It is only about the length of three men's lifetimes.

In those days there were no Europeans or Asians in Uganda, but nearly all the African tribes lived and grew crops on their lands in the same parts of the country as they do to-day. Some of the biggest trees which stand near your homes may have been standing in those days.

But life was very different. Nowadays, although our own tribes have their own local **governments**, our country, Uganda, is ruled by a **central** government in Kampala and Entebbe. But a hundred and fifty years ago nobody had heard of the name UGANDA, and there was no central government. The tribes lived their own lives in different parts of the country.

Bunyoro and Buganda

They were ruled in different ways. In those days there were two big kingdoms, Bunyoro and Buganda. The Omukama of Bunyoro ruled over the lands which are now Bunyoro, while the Kabaka of Buganda ruled over nearly all the land we now call Mengo and Masaka districts. The people of Busoga also paid taxes to the Kabaka although the Baganda did not really rule them.

In those days the Kabakas and the Abakama had great **power**. Everything they said had to be done without question and they could order their people to be killed without any kind of **trial**.

The Kabaka Suna of Buganda, who lived just after this time, used this power very often. At his **palace** people were often killed because they touched the king's clothes (even by mistake) or for wearing their barkcloths in a way that did not please the king.

Other tribes

Bunyoro and Buganda were the biggest kingdoms, but some other smaller tribes were also **united** under one king or chief. Perhaps the most important of these was the kingdom of Ankole.

But there were other tribes who had no chief or king. They were just a group of people who had the same language and customs. Nowadays people like the Bagisu or the Iteso have a leader who is the head of their district government. In those days the tribes were divided into clans as they still are to-day. Each clan had a chief, but there was no chief who ruled the whole tribe.

Things people need

There was another great difference between life in those days and life to-day. To-day everybody in Uganda can travel freely from town to town and from district to district. Shops in our villages are full of goods such as sugar, tea and Shops in our villages are full of goods such as sugar, tea and cigarettes which come from different parts of Uganda. These shops also sell goods such as bicycles, cloth and hoes which come from countries all over the world.

But in the days we are talking about, people did not travel outside the lands of their tribes. Everything that people used had to be made in Uganda, and usually it was made in their own villages, for there was very little **trading** between different tribes.

Some of the things that were made by different tribes were very beautiful and very well made. To-day few people can remember how to make them. We must all try to see that the

way to make these beautiful things is not forgotten. See the pictures on this page and the next two pages.

Soon after this time, however, goods and traders began to come into Uganda from Asia and Europe. These goods spread very quickly for they were cheap and useful.

In my next chapters you will read how the first Asians and Europeans came to Uganda and how the things they brought changed the way of life of our **ancestors**.

On this page and on the next two pages we can see some of the things that were made in villages at this time. On this page we can see pictures of houses made by the Baganda and the Bahima and of the clothes they wore. On page 2 there are pictures of some of the things made by craftsmen in the villages. There are pots from Buganda, Ankole and Toro, stools from Acholi and Karamoja and some beautifully woven baskets from the West Nile and Kigezi. On page 22 we can see some of the traditional musical instruments made in different parts of Uganda. Nearly all the things which are shown in these pictures, and many others are shown in the Uganda Museum, Kampala and it is very interesting to go and see them there.

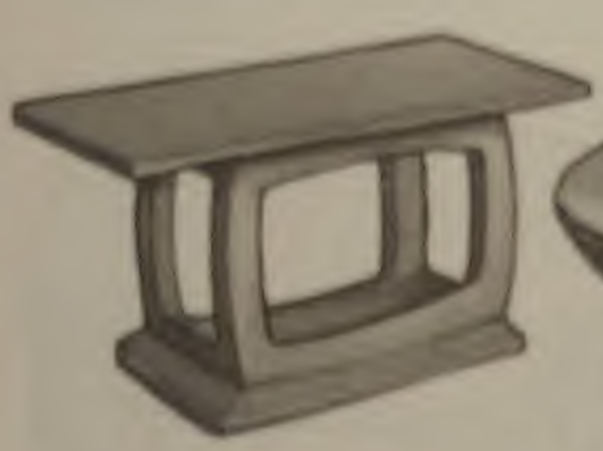
POTS

Ankole
(Bahima)

Buganda

Bunyoro

STOOLS

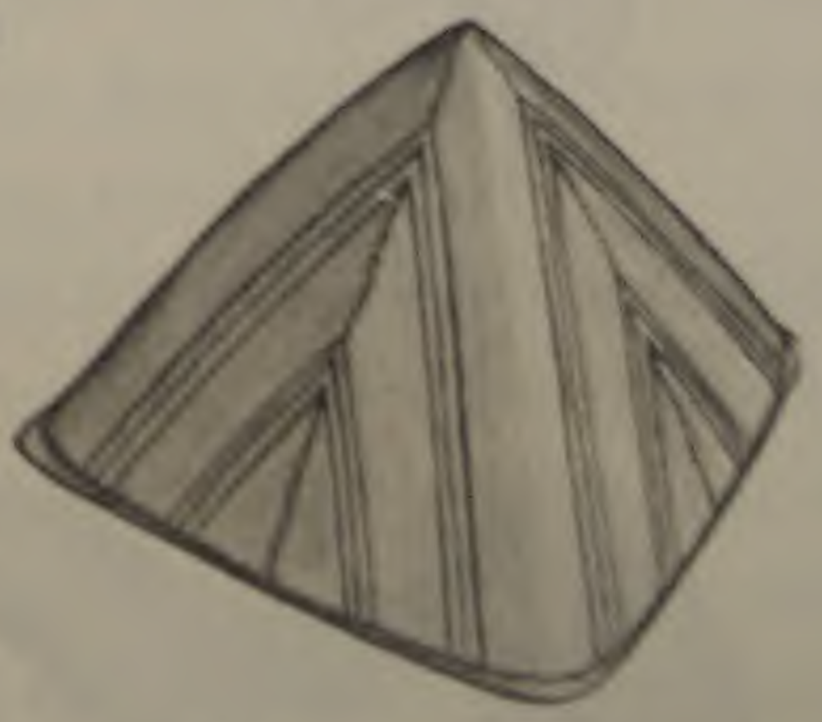


Acholi

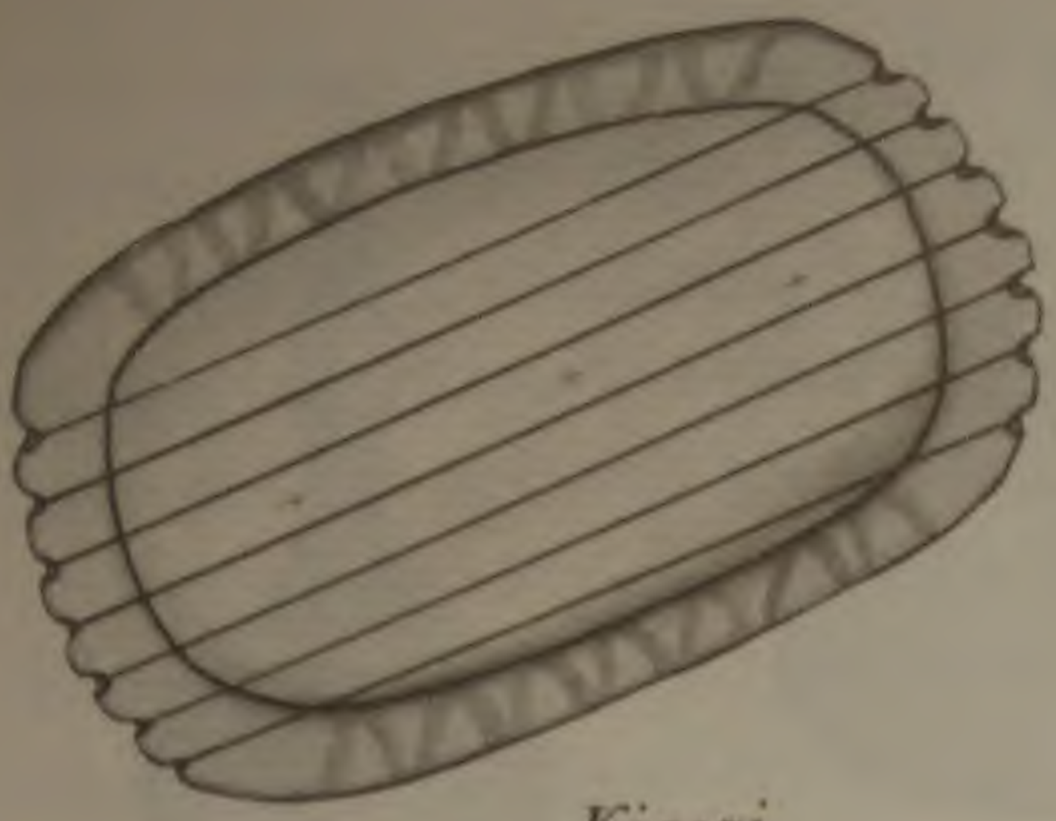
Karamoja

BASKETS

Kigezi
(Banyaruanda)



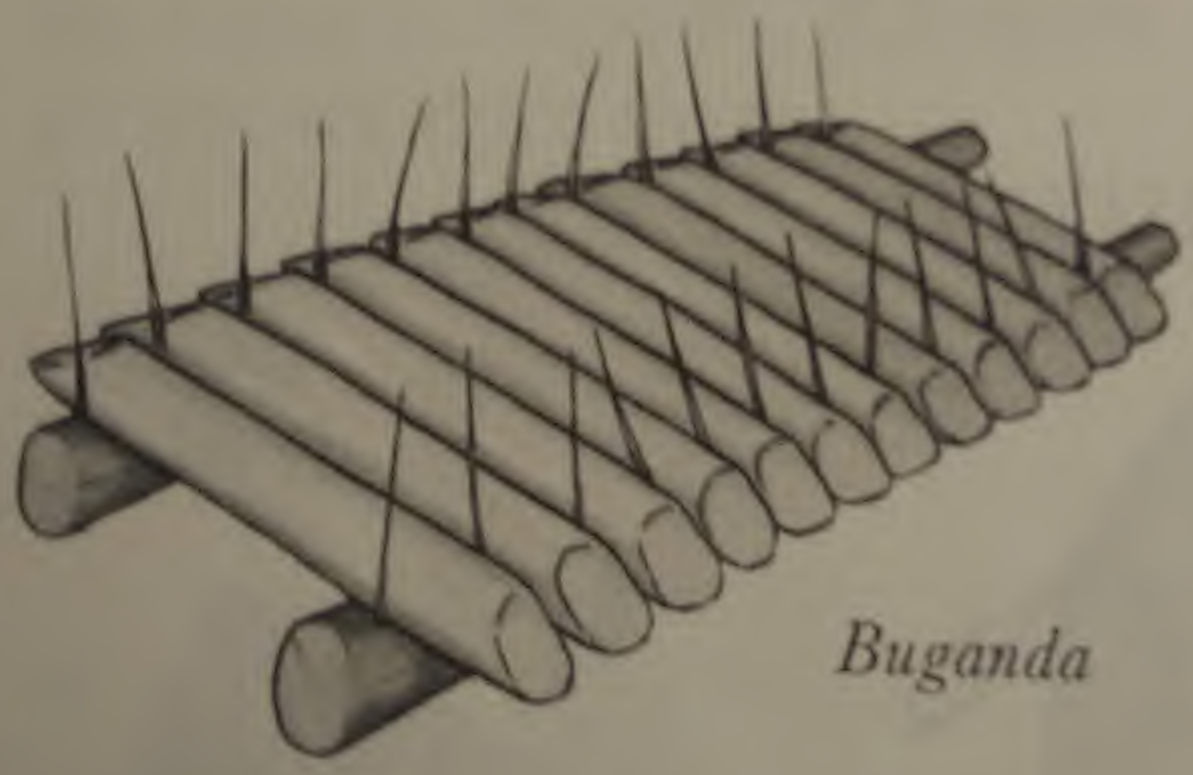
West Nile
(Lugbara)



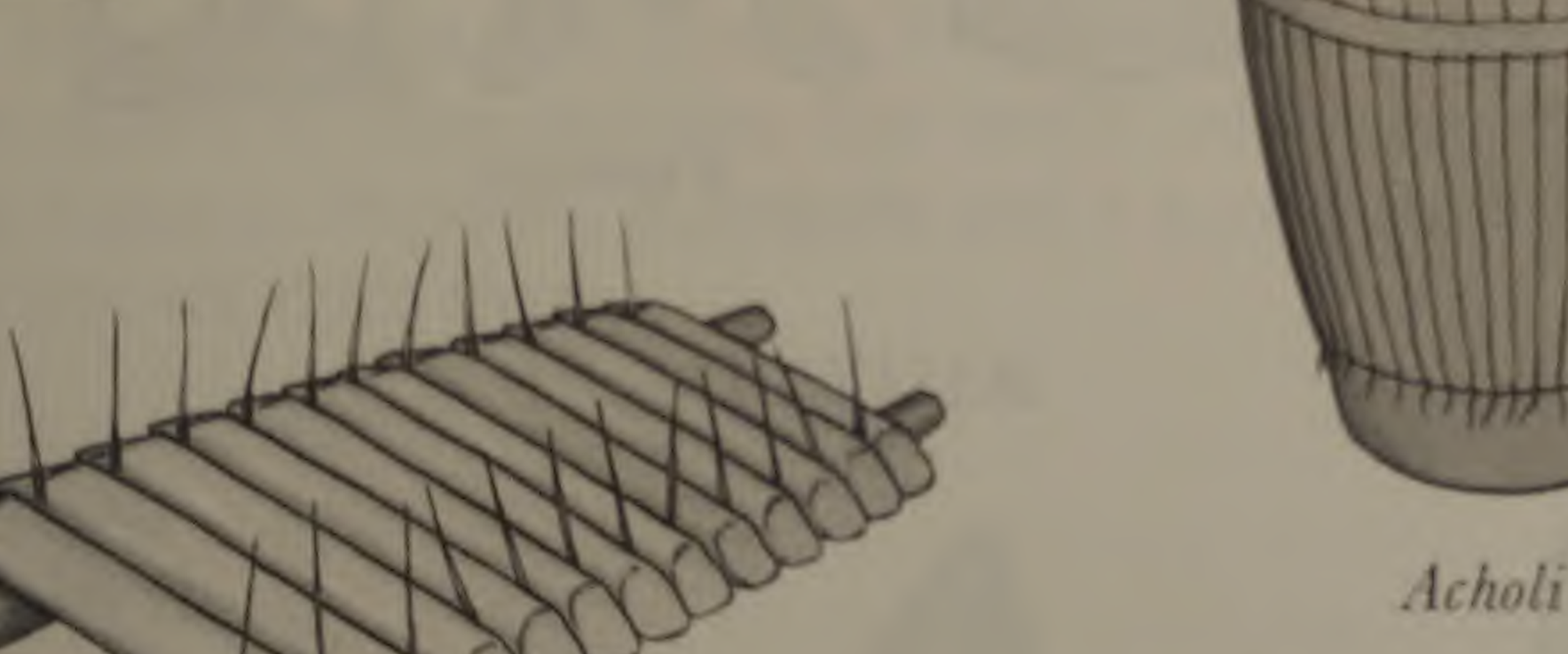
Kigezi
(Bakiga)

Buganda

Acholi



Buganda



Madi

MUSICAL INSTRUMENTS

5 THE COMING OF THE ASIANS

To-day in any town you visit in East Africa you will find Asian **traders**. Although most of these traders are Indians from India, you may have noticed that a few are Arabs from Arabia. How long have these Asians been living in East Africa, and how long in Uganda? Let me tell you.

Asian traders come to the Coast

The first Asians in East Africa came long, long ago, even before Mohammed or Christ were born. They were traders, just as they are to-day. They came in their ships (called DHOWS) blown by the wind across the Indian Ocean. They started trading with East Africa.

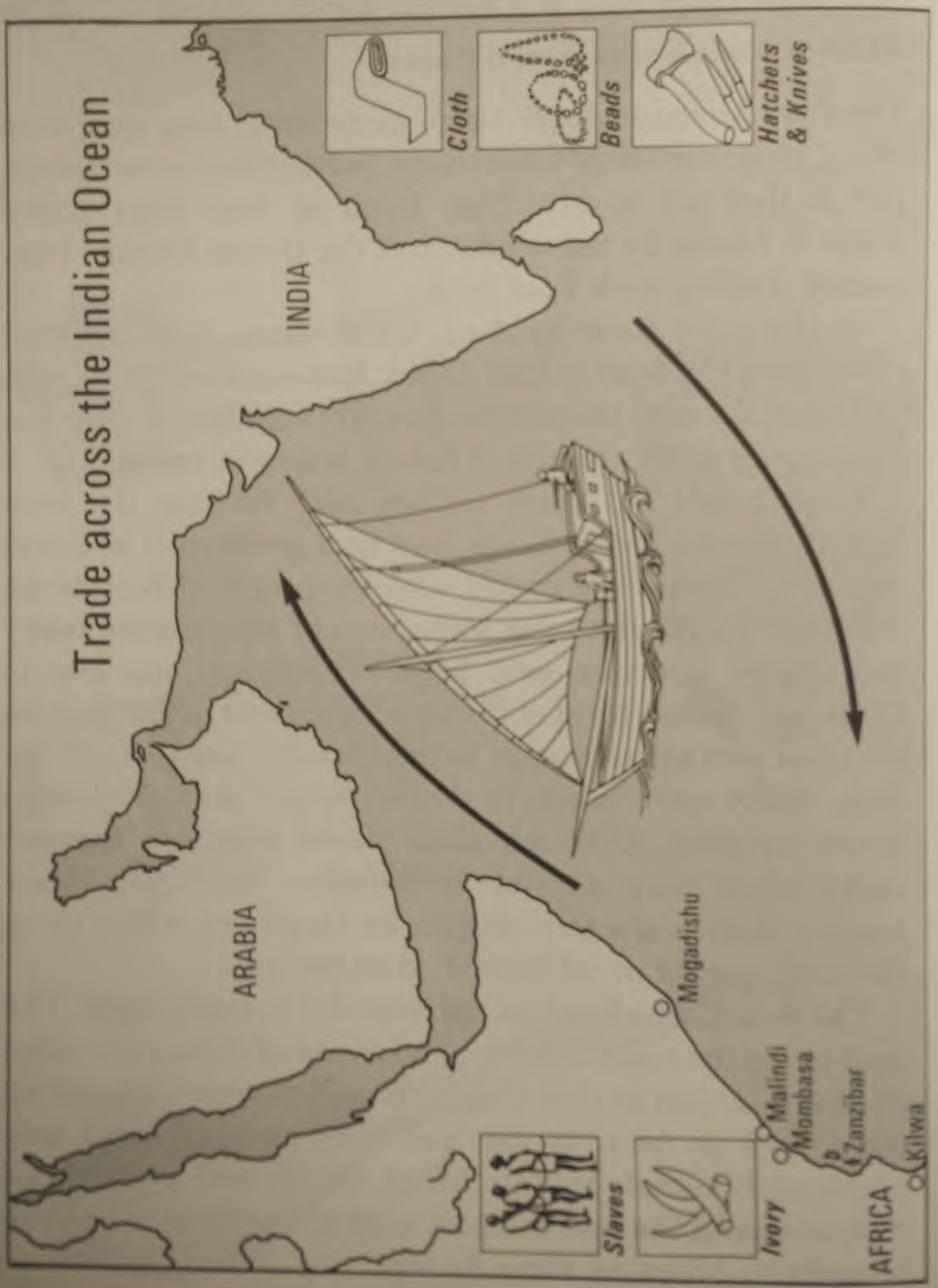
As the years went by these traders grew rich and built cities along the coast of East Africa. Some of these cities, such as Mombasa and Mogadishu, are still standing to-day, but the greatest of all, the city of Kilwa, is now in **ruins**.

What goods did these traders sell? Perhaps the most important were cloth, beads, and iron goods such as knives and axes. These were traded with the people of East Africa for other goods, the most important of which were **ivory** and **slaves** and iron **ore**. Most of the ivory was sent to China and India. Most of the slaves were sent to the cities on the coast and in later years to the island of Zanzibar. From there many were taken to Arabia where they worked as house servants. Although these slaves were not **treated** badly when they arrived at Zanzibar or Arabia, their journey there was a terrible one, for they were driven along like cattle and many of them died on the way.

The Asians who lived on the coast did not only trade. The land along the coast is fertile, and many of them grew crops on that land just as they had been used to growing crops on their lands in Asia. In this way they brought many new plants and animals to East Africa for the first time. Plants such as **mangoes** and animals such as the **Zebu** cow were brought to Africa by these Asians.

Asians begin to trade with tribes inland

For a long time the Asian traders did not leave their cities on the coast. They traded with the coastal tribes, who began to follow Asian customs, to marry with the Arabs and to use many Arabic words in their language. These people



became known as Swahili. African traders brought the Asians on the coast the goods they wanted from the lands further inland. Other tribes brought some of the Asian goods such as cloth, beads, knives and cups to the inland tribes. So our ancestors came to know the things made in Asia before any Asians themselves visited their country.

Asian traders travel inland

As time went on, however, the Asians left the coast and began to travel and to trade inland. They built a town at Tabora in Tanzania and soon Asian traders began to come to Uganda from the South. If you want to travel to Uganda from the coast to-day the quickest way is to go straight through Kenya; but in those days everyone was afraid to travel that way, for the lands of the warlike Masai were in the way. Everyone was so afraid of their long spears that they did not try to cross those lands.

The first Asian in Buganda

The first Asian to arrive in Buganda came in about 1844. He was an Arab called Ahmed bin Ibrahim. At that time Suna was Kabaka of Buganda. Ahmed was not a kind man, for he was a slave trader and made his money buying and selling men and women, but even he had never seen anyone so **cruel** as Suna. If the king did not like a man or if someone made one small mistake, he could be killed by one word from the king.

At last Ahmed was brave enough to tell the Kabaka, 'Allah made man, and only Allah can take their lives away. It is very wrong of you to kill so many people.'

When the people heard this, they were so afraid that they could not speak. Nobody had ever spoken to their Kabaka in this way before. They thought Suna would have Ahmed killed. But the Kabaka liked Ahmed's bravery. He did not become angry. In fact, he often asked Ahmed to talk with

him. And from that time onwards many Arab traders came to the Court of the Kabaka. They brought with them more cloth, beads, cups and plates. The Baganda then sold ivory and slaves to the Arab traders. Most of these slaves were Basoga and Banyoro whom the Baganda had taken in war.

Trade with the North of Uganda

A few years later Arabs from the Sudan began to come and buy ivory and slaves from Acholi and Bunyoro. They also brought with them goods to sell. But they also started wars in the north of Uganda and sometimes helped one tribe to fight another so that they could catch more slaves.

None of these traders from the North and South came to live in Uganda, but the trade went on until the British came to rule Uganda. They stopped it for ever.

After the coming of the British, more Asians came. These were mostly Indians. They came following the **railway** which the British built from the coast. They were traders and shopkeepers and are the ancestors of the Indians who are to-day living and trading in Uganda. I shall tell you the story of their coming in another chapter.

6 THE FIRST EUROPEANS IN UGANDA

SPEKE

The British want to learn about the Nile

In the year 1862, just about a hundred years ago, a traveller called John Speke crossed the Kagera river into Buganda. He had walked all the way from the coast near Zanzibar, and was the first European to come to this country.

Before that time in East Africa there had been a few

traders and **missionaries** on the coast, but few of them had travelled inland. But as time passed the British and other Europeans decided that they would like to learn more about the centre of Africa.

They knew that the mouth of the Nile was in the **Mediterranean** Sea, but none of them knew where it started. Some people said that it began in some very high mountains called THE MOUNTAINS OF THE MOON. Others said that it came from a very large lake in the centre of Africa. Nobody was quite sure where the river began, so Speke was sent to find out.

Speke and Grant prepare for their journey

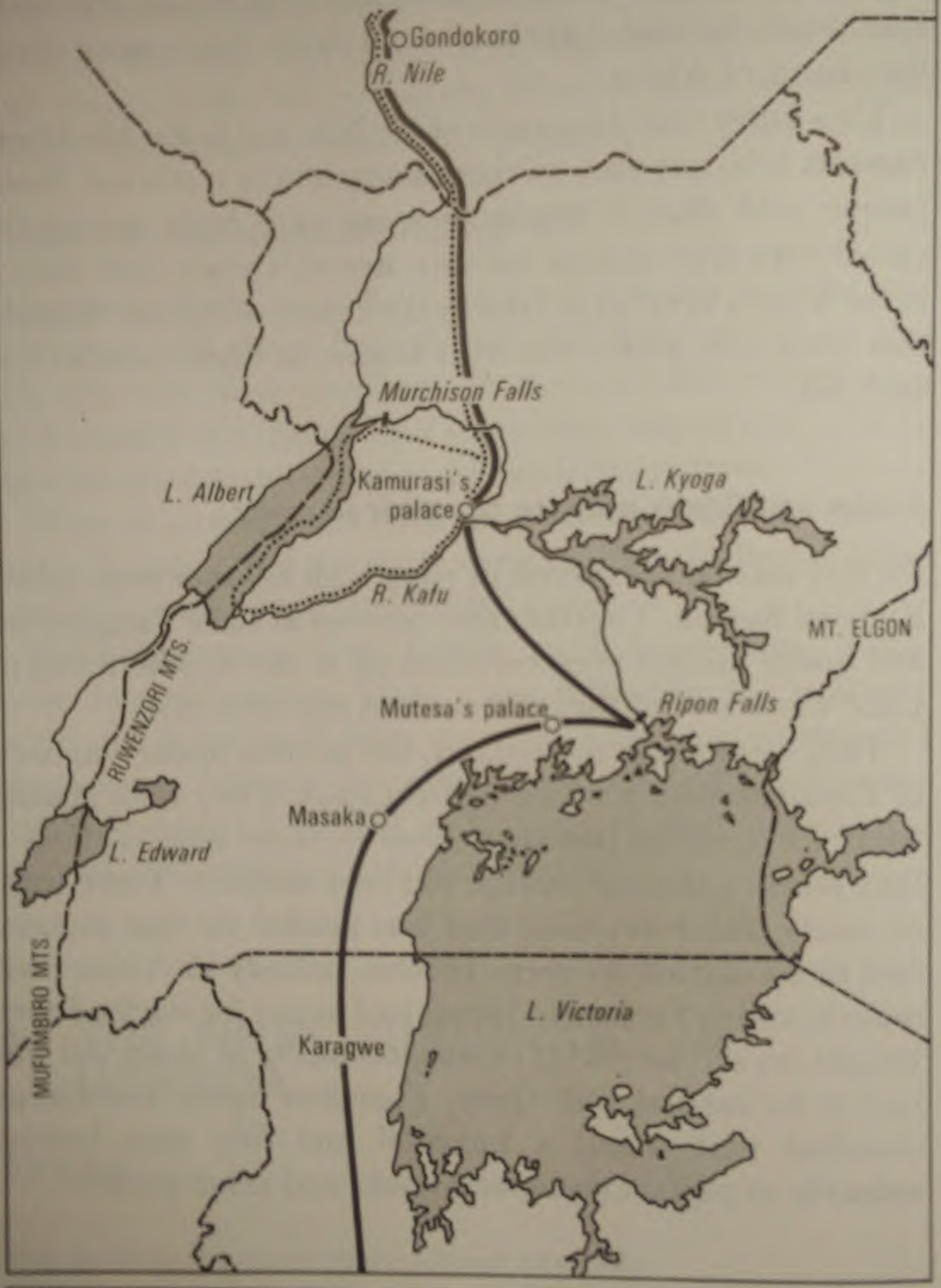
He first started his travels in 1857 with another man called Richard Burton. Together they arrived at Lake Tanganyika and Speke himself even travelled up to the Southern end of Lake Victoria, but they did not find the river Nile.

They went home to England, but in 1860 Speke was back in Zanzibar with a friend called Grant. They were getting ready for another **journey**. Now in those days making a long journey through Africa was very difficult. There were no roads, and everything that was needed for that journey had to be carried by men. Besides, nobody in Africa used money, and so Speke and Grant had to pay for the food they bought on the way with beads and pieces of cloth. All this had to be carried with them. Therefore Speke and Grant travelled with about a hundred and fifty men besides **askaris** to protect them, and cooks and other people.

The journey to Buganda

From the coast near Zanzibar they walked to Tabora in Tanzania, and then after a difficult journey they arrived at Karagwe (see the map on page 28). Here they made friends with the King, Rumanika. They waited with him for two

Early travellers in Uganda



months until at last a **message** came from Buganda. Kabaka Mutesa wanted the two white men to visit him.

At Mutesa's palace

Grant at this time was very ill and waited at Karagwe, but Speke went off into Buganda. At last he arrived at Mutesa's **palace**. This was built on the hill now called Bandabalogo, just outside where Kampala stands to-day. To-day the National Teachers College at Kyambogo and the Uganda Technical College stand on that hill.

Some days later Speke had his first talk with the King, a tall, good-looking young man. He was very proud and all his people were afraid of him. It was not easy for the two men to talk to each other. When Speke spoke in English, his words were first changed into Swahili and then from Swahili into Luganda.

Speke brought many gifts to the King: cloth, beads, knives, forks, and many other things, but the gift that Mutesa liked best was a **rifle**. The King decided to try it at once. He called for four cows to be brought before him and told Speke to **shoot** them. Speke shot all four cows. The King then turned to Speke and thanked him for the gift.

Speke was with Mutesa for nearly five months while he was waiting for Grant to join him. He wrote down everything he saw while he was there. He wrote about the people he met in the palace. He told how he went hunting with the King (for Mutesa was always wanting to use his new rifle). He also told how he saw the King's warriors coming back from a war with Bunyoro. And he asked all the travellers who came to the palace to tell him all they knew about the lands they had visited. In these ways he was able to find out and write down more things about Uganda than any white man had ever done before.

Speke visits the Nile

At last Grant arrived in Buganda, and Speke then went off to find the river Nile. While at the palace of Mutesa he had heard about a great river which **flowed** out of Lake Victoria between Buganda and Busoga. He knew that he must see it for himself, and in July 1862 he arrived at the place where Jinja stands to-day. There, sure enough, was the river that he had been looking for, flowing out of the lake over **falls** which Speke called the RIPON FALLS. To-day, a great **dam** stands near the place where Speke stood, and the water of the lake now covers the falls which he found.

A visit to King Kamurasi of Bunyoro

Speke now decided to travel back to England, following the river Nile. The first place he came to on his journey was the palace of the King Kamurasi of Bunyoro. Here he met Grant, who had travelled straight from Mutesa's palace. The Omukama, as the King was called, asked the two men many questions about their journey. Like Mutesa, he was very **interested** in the gifts Speke gave him. He liked the rifle best of all.

Speke and Grant were with the Omukama for two months. They found him a different kind of man from Mutesa. He was less cruel in his punishments and his people were less afraid of him. However, he had one great **fault**. He was so interested in all the new things that the white men had brought with them that he kept on asking them to give him more gifts. Speke and Grant were afraid to make him angry so they had to give him many of the things that they needed for their journey.

While they were at Kamurasi's palace, the two travellers heard something very interesting. They learned that there was another great lake to the South West of the King's palace. They never visited it, however, because Kamurasi did not want them to go there. Besides, by the time they left

his palace they were very, very tired, for they had walked all the way from Zanzibar. They had very few things left; most of their men had run away and even their clothes were in **rags**.

They arrive in the Sudan

After leaving Bunyoro, however, they finally arrived at a place in the Sudan called Gondokoro, where a European trader lived. They had been travelling for two and a quarter years.

Here they were amazed to meet another **explorer**. His name was Samuel Baker, and he was travelling with his wife. Baker was on his way to find out where the Nile started by following it from its mouth.

Speke told him about the Ripon Falls, but he also said 'I have heard that there is another great lake in Bunyoro.'

'Very well', said Baker. 'We shall visit Bunyoro and try to find out more about that lake.'

I shall tell you what happened to him in the next part of my chapter.

SAMUEL BAKER

Difficulties in the Sudan

Soon after Speke and Grant had gone off to the North, Mr. and Mrs. Baker started to go towards the South to look for the lake they had been told about. They first decided to visit Omukama Kamurasi in Bunyoro.

It is not far from Gondokoro to Bunyoro, but it took Baker nearly a year to get there. From the very beginning of the journey he had difficulties. The south of the Sudan was full of Arab traders. These men did everything they could to stop Baker, for they said 'Perhaps this white man will try to stop our slave trade which is making us rich.' So they spoke

to Baker's **porters** when he was not there. The Arabs told the porters to kill Baker and to run away to become slave traders like themselves. The porters listened to their words. Some of them ran away from Baker, while others even talked about killing him.

But Baker himself heard of their plan. He was a large and strong man and he could be very angry. He found the leader of his men and knocked him down with one **blow** of his hand. Then he turned towards the others, held one by his **throat** and started to shake him as a dog shakes a rat. That was enough. The men ran away before the angry Baker. Three did not come back, but the rest followed their master to the South.

Baker and his wife could not fight against illness, however. The **swamps** in the southern Sudan are full of **mosquitoes** and other insects. Baker had started his journey with many camels and horses to carry his loads. One by one these died.

His porters, too, became ill. Baker and his wife caught one

A storm on Lake Albert

illness after another, and as time went on they became so weak and ill that they could only travel very slowly.

The Omukama of Bunyoro

At last, however, they arrived at the palace of the King of Bunyoro, Kamurasi, in the year 1864. By this time Baker was so weak and ill that he could not walk. But he told his men to carry him before the King. They brought him before a man who said 'I am King Kamurasi'. He was a tall, good-looking man and very well-dressed. He sat on a **copper** stool, which was on top of a **leopard** skin mat. Behind him stood ten of his chiefs.

The King **welcomed** Baker and at once asked that food be sent to him and to his porters. He sent him seventeen cows, twenty pots of beer and a large number of bananas. Baker then gave the King the gifts he had brought with him from England. Among these were a large mat, shoes and many beads and another rifle.

As the days passed, however, there came difficulties. The King did not want Baker to leave him for he found this white man very interesting. He told Baker that the journey to the lake, which was really very close, would take six months. Baker did not believe him, but Baker's porters did, and many ran away. They said 'If we have to travel for another six months, we shall all die on the way.'

Baker had to wait at Kamurasi's palace for two weeks before he was finally told which way to travel to find the lake. During this time the King often came to see him. He was very interested in everything Baker had with him.

The journey to the lake

At last he let Baker go, and the explorer went off to the lake, twenty day's walk away. Unlike Speke and Grant, Baker and his wife did not really walk. They usually rode on the backs of oxen. On the journey to the lake, however, Mrs.

Baker had to be carried for she was very ill and nearly died on the way.

At last they arrived at the lake. Here they found boats and were able to **sail** up it to where the Nile flows out of Lake Albert to the North. If they had followed the great river they could have got to Gondokoro quickly and easily, but Baker had one more thing he wanted to find out about. He had heard stories from a woman who was his **interpreter**. She told him that on the river near the lake there was 'a great roar of water that fell from the sky.' Baker decided to find out whether this was true. He travelled up the Nile and found the Murchison Falls.

The journey back

The Bakers' journey home took them nine months. They visited Kamurasi's palace a second time. There they learned that the man who had **pretended** to be Kamurasi was not the King, but was his brother, Mugambi. Baker met the real Kamurasi, lived at his palace for several months and finally went back to Gondokoro in the year 1865. He and his wife were ill and tired with their journey. Only twelve of their followers went back with them.

But they had made **maps** of lands that Europeans had never visited before. The **knowledge** which Speke and Baker brought back from their journeys in Uganda told the people of Europe all about how the great river Nile begins its **long journey** to the sea.

1865 and the years that followed

In the first part of this book, I have tried to tell you how the first Africans, the first Asians and the first Europeans came into the land we now call UGANDA.

But it is important to remember that in 1865, the year in which this part ends, hardly anyone in this country had ever seen a European or an Asian, and many village people had

never ever seen things such as cotton cloth which come from outside Uganda.

There is one other important fact you must remember. At that time nobody in this country had ever heard of the name UGANDA. Perhaps the people of one tribe knew something about those tribes who lived near them. Banyankole had met Bakiga and Batoro; Iteso had met Langi and Bagisu, but few people knew about those other tribes who lived far away from their own homelands, and nobody could ever have said, as we say to-day, 'We and the other tribes are all living in the same country.'

In the next part of this book, I shall tell you how the different tribes united with others to form one country. The story begins in Buganda in the year 1875: but later we begin to hear of other parts of the country—the North, the West and the East—until the UGANDA we know to-day is made.

PART TWO

7 STANLEY AND MUTESA

Mutesa hears of a visitor

One day, in the year 1875, as Mutesa was sitting in his palace at Rubaga, he heard a servant shout 'A white man is coming. He is coming from the south like Speke.'

Thirteen years before, Speke had left Mutesa's palace. Since then no other white man had come from the south. Many Arabs had come. They had brought cloth, beads and **guns** to sell. With their money they had bought ivory and slaves to take to their homes in Zanzibar. Some Arab traders had stayed for many months at Mutesa's palace. They had taught Mutesa to speak good Swahili and to write a little Arabic. They had talked to him about the **Moslem religion** and he had told them that they could build a **mosque** in his palace.

'The white man is travelling in a boat on the lake,' shouted the servant.

When they heard this, both Mutesa and his people were very **excited**. The King told his chiefs to give the visitor a great **welcome**. A new house was built for him, food was collected, and all the chiefs were told to send their best **drummers** and **musicians** to play for him when he arrived. A chief was sent out with canoes to find the visitor and bring him to the King's palace.

Stanley arrives at Rubaga

At last the white man arrived. He was met by Mukasa, the Katikiro of Buganda.

'Where do you come from?' he asked the traveller. 'What is your name? Why have you come to Buganda?'

'My name is Henry Stanley,' replied the white man. 'I have travelled to this lake from Zanzibar. I now want to sail round the lake and to make a map of its **shores**.'

'Where is your home? What is your tribe? Speke told our Kabaka that there are many kinds of white man. Are you from the same tribe as Speke or a different one?'

'I am an Englishman, like Speke,' replied Stanley. 'Speke is dead. But before he died, he wrote a book about his journey to Buganda. In this book he tells of the greatness of King Mutesa. I have read this book, and I, too, should like to meet the Kabaka and to visit his kingdom.'

Mukasa took Stanley to the new house which had been built for him. There he was given a very large gift of food from the King. There were fourteen oxen, sixteen goats and sheep, and one hundred and ninety **bunches** of matoke, as well as many other different sorts of food.

After a sleep, Stanley was taken to the King, a tall, thin man who welcomed Stanley as Europeans do by shaking hands. Mutesa was very pleased to meet Stanley.

'You are younger than Speke,' he told him. 'Not so tall, but better looking.'

Stanley talks with Mutesa

During the following days, Mutesa and Stanley spent many hours together. Sometimes Mutesa took Stanley out to shoot crocodiles. Sometimes they sat and talked at Mutesa's palace.

Stanley like Mutesa very much. He also thought that the Baganda were the best-ruled tribe he had met throughout his travels in Africa. He made drawings of the country, the people and the buildings in Buganda.

Mutesa was never tired of hearing stories of the Europeans and their country. He wanted to hear about the palaces of European kings. He wanted to know how guns and gunpowder were made, and many other things.

He and Stanley spoke Swahili together. Often when he had learnt something new and interesting, he, himself, would **translate** it from Swahili to Luganda so that his wives could understand. He had a very large number of wives. He told Stanley that a great many Arabs had visited him, and also four white men.

'I have listened to them all carefully,' he said. 'The Arabs bring cloth, beads and wire to buy ivory and slaves. They also bring guns and gunpowder. Who made all these things? Everything they have brought me was made by the white men, so please send me white men.'

Stanley writes a letter

Later, Mutesa asked Stanley to tell him about the religion of the white men—Christianity. Stanley told Mutesa some of the most important things which Christians believe. Mutesa listened with interest and finally asked Stanley whether the English people could send him teachers who could tell his people more about Christianity. He also wanted people who could tell him more about the way of life of the Europeans, and teach them to make the things that Europeans made.

That evening, Stanley sat down and wrote a letter to England. 'The people in England,' he said, 'should pay money so that missionaries could be sent out to Buganda. These missionaries,' wrote Stanley, 'should be men who can teach people how to become Christians, make them better when they are ill, build houses, understand and teach about **agriculture**. They should be the sort of people', he said, 'who could do any sort of work.'

Soon after writing this letter, Stanley left Buganda. Two years later the missionaries he had asked for arrived at Rubaga. I shall tell you about them in Chapter 9.

The next chapter tells you about things that happened in Bunyoro and in the north of Uganda.

8 THE EGYPTIANS IN UGANDA

Ismail of Egypt

The Nile is the longest river in Africa and one of the longest in the world. Look at the map on page 53 and you will see the countries through which it passes on its long journey to the sea. It passes through Uganda, though the Sudan, to the country of Egypt and flows out of Egypt into the Mediterranean Sea.

In the year 1870, however, there were no countries called UGANDA or THE SUDAN. Mutesa of Buganda was the greatest of the many kings and chiefs who lived along the southern part of the great river. But far to the north, in the land of Egypt, there lived a king who was far greater than Mutesa. He was Khedive Ismail, and he ruled the land of Egypt and the northern part of the country we now call the Sudan. (Khedive is an Egyptian word meaning RULER.)

Although he ruled all these lands, however, Ismail wanted still more power. He wanted to be king of all the lands along the river Nile, from Lake Victoria to the Mediterranean Sea. He therefore decided to find a man who could explore the lands along the southern part of the Nile, and who could rule all these lands and the people in them for the Khedive of Egypt.

Neither of these things was easy to do. There were no good maps of the lands we to-day call Uganda and the Southern Sudan. There were no good roads.

The tribes who lived there often fought each other and often **attacked** travellers who passed through their lands. There were also many slave traders in the land, and their soldiers had guns. Sometimes the slave traders and their followers would help one king or chief to fight a war with another.

The **prisoners** they took were taken as slaves to Khartoum or Cairo. When there were no wars between tribes, the slave traders would attack villages, burn them and carry off the young men and women whom they caught.

Ismail appoints a governor

It was difficult for Ismail to find any leader who was willing to go to the south, but nevertheless he was able to find one man who was willing, not only to rule these lands for Egypt, but also to try to stop the slave trade in the land he ruled.

The first **Governor** was a man you have read about. He was the Englishman, Sir Samuel Baker.

Baker and Kabarega

Baker came to Uganda in 1872. He brought with him about three hundred Egyptian soldiers. He built a **fort** at Patiko —near where Gulu stands to-day. He left some of the soldiers there and took the others on to Masindi, the **capital** of the Omukama of Bunyoro. Kamurasi had died and now a new Omukama ruled Bunyoro. He was Kabarega, a brave and war-like young man.

When Kabarega learnt that Baker wanted to come and rule Bunyoro, he became very angry. He collected his

warriors together and attacked Baker and his men, who finally had to leave Bunyoro and return to Patiko. At last they arrived in Acholi, but many were killed on the way, for the Bunyoro warriors hid in the long elephant grass and in the swamps. They attacked the Egyptian soldiers with their sharp spears.

Baker in Acholi

The picture on this page shows the fort Baker built at Patiko. You can see the high walls. Behind these walls were the **tents** of the soldiers. In front of the picture one of Baker's soldiers is talking with some Acholi warriors who are dressed in skins.

The six months Baker spent in Acholi were mostly spent in trying to stop the slave trade. The slave traders, of course, did not like him and did everything they could to try to kill him. They often asked chiefs to fight against Baker and said untrue things about him.

Here, for example, is a letter which one slave trader wrote about Baker:

> He is a **monster** with three separate heads in which are six eyes, three in each side. Thus, with eighteen eyes he can see everything and every country at once. He has three large mouths which have teeth like those of a crocodile and he eats men and women. If he arrives here, he will pull you down from your **throne** and take your kingdom. You must fight . . .

The slave traders themselves also attacked Baker's fort at Patiko. He was able to stop them, however, and he killed some of their leaders. By the time he left Acholi, Baker had stopped all the buying and selling of slaves in the lands he governed.

Because of this, the Acholi have never forgotten him, and to-day, near Patiko, a big Senior Secondary School has been built and named after him—*The Sir Samuel Baker School.*

Gordon-Ismail's second governor

Samuel Baker went back to England, but the Khedive Ismail sent another Englishman to rule in his place.

Colonel Gordon, for that was his name, set out from Khartoum in 1874. Besides his soldiers he had with him two **steam** boats. In these he wanted to sail up the Nile and into Lake Victoria or Lake Albert. After they had sailed part of the way, however, Gordon found that the **steam** boats could travel no further up the river. They were stopped by **falls** and rocks.

Gordon told his men to take the steam boats to pieces. He then **ordered** the men to carry them piece by piece to a place where they could be put together again and sailed up the higher part of the river. This took a long, long time but finally both steam boats sailed out upon the Nile again—up it and into Lake Albert.

While the boats were being moved, Gordon went forward

with some of his soldiers into Bunyoro. He did not meet Kabarega, but went farther south than Baker had done. He built a fort at Mruli, which is near the present town of Masindi Port. You will find it on the map on page 68.

Messengers to Mutesa

Gordon spent two and a half years in the Sudan and in the north of Uganda. During this time he sent four of his officers, three Europeans and an Egyptian, to visit Mutesa in Buganda. The first messenger arrived at Rubaga before Stanley.

Mutesa met all these **messengers** and was good to them. He listened when they told him of the greatness of Khedive Ismail and how Buganda could become rich through trading with Egypt. **Secretly**, however, Mutesa was not happy to see the Egyptians and did not want to be ruled by the Khedive in Egypt. Yet he knew that Egypt was a great country and that Gordon had many soldiers and many guns.

When Stanley came, Mutesa asked him many questions. He found that England was a stronger country than Egypt, that the English had more guns and more soldiers than the Egyptians. 'Perhaps,' thought Mutesa, 'the Englishmen could help me drive away the Egyptians.'

That is one **reason** why the Kabaka asked Stanley to send him the Englishmen.

The Egyptians become weaker

Gordon left Uganda in 1876 and did not come back again. His soldiers, however, remained at Mruli and other forts in the north, and another governor, called Emin, came in place of Gordon.

But soon the people of the Sudan began to fight against their Egyptian masters. A long war followed and the

Khedive Ismail was not able to send any men or goods to his soldiers in Uganda.

Because of this, Emin's soldiers became weaker. Moreover, the slave trade, which had nearly stopped during the time of Baker and Gordon, grew again. Emin himself stayed until 1889. His most important fort was at Wadelai (which you can find on the map on page 68).

But Mutesa was afraid of him no longer. The Kabaka knew that the Egyptians were no longer strong enough to **conquer** Buganda.

9 THE FIRST MISSIONARIES IN UGANDA

In 1877, two years after Stanley had written his letter to England, the first two **Protestant** missionaries arrived at Rubaga. They were given houses and food by the Kabaka, and the second Sunday after they had arrived they held a **service** in Mutesa's palace. The King was there, together with all his great chiefs. The missionaries **prayed** in English; Maftaa, a servant of Stanley who had stayed behind in Buganda, translated into Swahili; the King himself translated from Swahili into Luganda; and all those present cried 'Amen' loudly at the end of every **prayer**.

The missionaries were very pleased at the interest shown in their religion. In the months that followed, many Baganda came and asked the white men to teach them to read and to tell them about the religion of Jesus Christ. The King, too, often called them to come and talk with him. He listened when they read the Bible to him and asked many questions about the life and teaching of Jesus.

The first two missionaries were followed by other Protestants, and in 1879 the first Catholic fathers arrived at Rubaga.

The most important of the Protestant missionaries was called Alexander Mackay. Stanley, you remember, had written to ask for missionaries who could help the Baganda in many ways—in teaching, in building and in agriculture. Mackay was able to do all these things and more. He was a skilled **carpenter** and **metal** worker. He helped to build and to repair the first houses for the missionaries at Natete, not far from Rubaga, and made all the tables and chairs for them himself. He even brought with him a small **printing press** and began to print pages of letters and simple words in Swahili which he used to help those people who were learning to read.

The most important of the Catholic missionaries was Father Simon Lourdel. Like Mackay he was young, hard-working and a skilled teacher. Lourdel was a Frenchman. The French words for 'my father' are 'mon père'. So the Baganda called him 'Mapera', and still remember him by that name to-day.

The journey to Uganda

To reach Rubaga, the early missionaries had to make a difficult journey. Most of them came from Zanzibar and they came the way that Speke and Stanley had followed. A few came into Uganda from the north, following the river Nile. But whichever way they took they met difficulties and dangers. Some never finished their journey; they were killed by unfriendly chiefs or died of disease.

The pictures on page 52 were copied from drawings made by one of the early missionaries. The first shows a missionary walking along with his porters. The porters are carrying his food and clothes and all the things needed by the mission. The second shows what happened when the missionary was sick with fever, and too ill to walk. He would be carried by two of the porters.

A missionary called Robert Ashe brought the first bicycle,

a Raleigh, into Uganda in 1892, and this made it easier for him to travel around.

The King and the missionaries

When the missionaries first came to live in Buganda they quickly learned two things; first, that many Baganda were interested in learning from the white men, and second, that King Mutesa was not as friendly nor as helpful as he had seemed to be at first.

For a long time, for instance, he would not allow the missionaries to teach pupils in their homes. All services and

all teaching had to be held in front of the King. 'First you must show us what you can make,' he said. 'Then afterwards I may allow you to teach my people.'

At last Mutesa decided to let his people visit the missionaries, and many Baganda went to see them. The King, however, and his great chiefs were more interested in what the white men made than in the religion they taught. Many times, for instance, the King and the Katikiro asked Mackay to make guns. When he told them quite truthfully that he did not know how to make guns, they did not believe him.

As time went on, moreover, Mutesa and his great chiefs became less and less friendly to the missionaries. Perhaps one reason for this was that the King felt that he no longer needed the Englishmen to protect him from the Egyptians. Because of this, life became very difficult for the white men. They even found it was difficult to get enough food to eat.

Some Baganda Become Christians

The work of teaching and preaching, however, went on and there was more and more of this work to do as the years went by. Lourdel, Mackay and their helpers had more people wanting to learn to read than they were able to teach. Here is what Mackay wrote about his work in those years:

> All day long I am busy with readers. Some I hear in the house, others I take out to the workshop and teach them while I am busy at the **vice**. . . . We find our work growing. Many people come to us every day for **instruction** —chiefly in reading, of course.

As the Baganda learnt to read, moreover, Lourdel and Mackay were able to teach them more and more about the Christian religion. Many believed, and in 1881–82 the Catholic and Protestant Missions **baptised** their first Baganda.

From then until the King's death in 1884, the numbers of Christians grew fairly quickly and people of all sorts—chiefs, peasants and slaves came to the missionaries for teaching.

Most of the new **converts** were young men and many of them were servants at the court of Mutesa.

The new Kabaka

When Mutesa died, Mackay made three **coffins** for him. The two inner ones were made of wood and the outer one was made of copper. The Baganda let their hair grow long to show their **sorrow** at the Kabaka's death. The Baganda Christians told the missionaries that they might be attacked, killed or imprisoned. 'For,' they said, 'the white men have many enemies among the great chiefs, and it is only Mutesa himself who has saved us from **harm** until now.'

At first, however, the new King, Mwanga, appeared more friendly than his father and he often asked both Lourdel and Mackay to visit him at the new palace which he had built at Mengo. But as time went on they realised that Mwanga was very different from his father. He was intelligent, but his mind could easily be changed by the **advice** of his friends. He could be very kind, but when he was afraid or angry (and he became angry very easily), he could be as cruel as his grandfather, Suna.

His most important adviser was the Katikiro Mukasa, who did not like Europeans or their religion. 'You are visitors,' Mukasa told Lourdel. 'We shall not send you away, but we shall kill all the people you teach.'

The Christians in danger

It was not until 1885 that the missionaries and the new Baganda Christians faced any great dangers. Early in the year three Christian servants from the Protestant mission

were taken and burnt on the edge of a swamp not far from Natete.

Later in the same year, Bishop Hannington, the first man to be made Protestant Bishop of Uganda, set out from Mombasa. He wanted to reach Mengo as quickly as possible and decided to travel through the lands of the war-like Masai to Lake Victoria. Although this was the shortest way to Buganda, it was also very dangerous and difficult. The Bishop was able to reach Kavirondo Bay on Lake Victoria and he then decided to pass northwards through Busoga to Buganda.

When Mackay heard that the Bishop had decided to enter Buganda from the East he was afraid. He sent a letter to Hannington at Mombasa, and a messenger to meet him at Kavirondo Bay telling him to change his plans. He told Hannington that there was a Kiganda story which told how one day Buganda would be conquered by new men who came from the East. Both Mwanga and his father, Mutesa, had told Mackay that they would never let any white man pass through Busoga.

Hannington did not get either of the messages. He travelled on until he reached the home of the Musoga chief, Luba, near Lake Victoria, not far from Buganda. There he was seized and kept in **prison** for eight days. The chief received orders from Mwanga. The Bishop was led out and speared to death.

The fires of Namugongo

When the news of Hannington's death finally reached Mengo, the missionaries and their converts were afraid. But one, Joseph Mukasa Balikudembe, a chief and a close friend of Mwanga, told the King that he had done wrong. He told the King that he should not have ordered Hannington's death. Mwanga was then very angry. He ordered his men to take Mukasa to the Katikiro to be **executed**.

The Katikiro hated Mukasa and he lost no time, for he knew that the King might change his mind when his anger cooled. Mukasa was burnt at Nakivubo. An hour too late, a messenger arrived from the Kabaka telling the executioners not to kill him.

Soon after Joseph Mukasa's death, the King moved to his palace at Munyonyo, near the lake, because his palace at Mengo had been struck by lightning and burnt down.

It was from here in May 1886 that he gave orders for the execution of nearly all of his Christian **pages**. He called all the boys and made them divide into two groups, those who 'read' with the missionaries, and those who did not. Those who 'read' were tied up. Some were killed near Munyonyo but most of them were taken to Namugongo, ten miles away, to be executed there. All around the palace and throughout Buganda, Christians were hunted, wounded, imprisoned and executed by order of the King, the Katikiro and those chiefs who hated Christianity.

The young men were sent to Namugongo because many of them were sons of important chiefs and princes and Namugongo was the place where important people were usually executed. To-day churches have been built there.

Where the Protestant Church stands, over thirty young Christians, Catholic and Protestant, were burnt on a heap of firewood so high that it took the executioners seven days to collect. The Catholic Church stands over the spot where the leader of the Catholic pages, Charles Lwanga, was burnt by himself. There is a story, told by a young man who saw him die, that he neither **groaned** nor cried out, but prayed to God. He laughed at his executioners, telling them that he felt cold and asking them to put more wood on the fire to make him feel a little warmer.

After the fires at Namugongo and the executions in other parts of the country, the Kabaka and the Katikiro hoped that the people would stop being Christians. They did not. Three young Catholic pages were set free at Namugongo where their friends died. These three went straight to Father Lourdel and asked him to continue teaching them. Mr. Ashe, one of the Protestant missionaries, tells that a few days after the deaths at Namugongo, one of his 'readers' came to him and asked to be baptised:

> 'Do you know what you are asking?' said Ashe.
>
> 'Mmanyi munange.' ('I know, my friend.')
>
> 'You know if you say you are a Christian they will kill you?'
>
> 'Mmannyi munange.'
>
> 'But if people ask you if you are a reader, will you lie and say no?'
>
> 'Ndatula munange.' ('I shall confess.')

And this is just one example of the bravery the Baganda Christians showed in those days.

In the years that followed, the Christians in Buganda did not have an easy life. At one time they were sent out of Buganda and lived in the county of Kabula in Ankole. But the teaching of the first Christians in Buganda was never forgotten and in later years men who had been wounded, beaten or imprisoned in 1886, men like Apolo Kagwa, became the greatest chiefs in Buganda.

10 THE COMING OF THE BRITISH GOVERNMENT

Four years of war

The years 1886 to 1890 were unhappy years for Buganda. Men stopped farming their lands and instead went off to fight. The weeds grew in their banana gardens and grass covered the good roads in Buganda. Everyone talked of fighting, and the Kabaka, like a father whose children will not **obey** him, was not able to **control** his people.

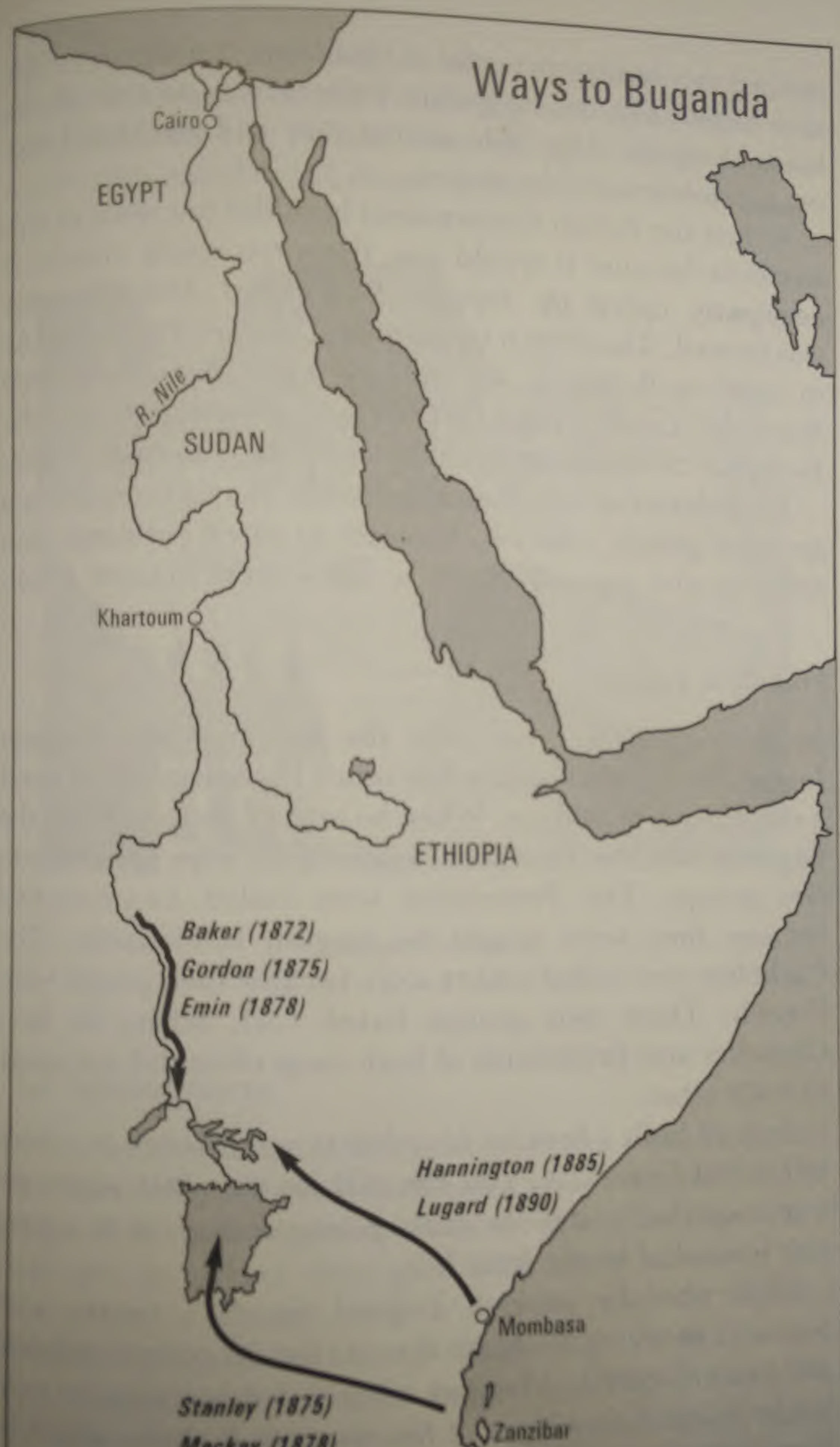
These wars began when the Baganda formed themselves into different religious groups; the Christians (Catholic and Protestant), the Moslems and those Baganda who still worshipped the religion of their ancestors. Soon fighting began among these groups. The King supported first one group and then another; but at last, in 1888, he was sent away and his elder brother, Kiwewa, was made Kabaka. Kiwewa later fell under the control of the Moslems, and the Christians had to leave the country.

The European missionaries **escaped** by boat across Lake Victoria, but they had to leave all their things behind them. They were lucky to escape alive for a hippopotamus **overturned** their boat as they were getting near the land. They just managed to swim to the shore. But six weeks later Kiwewa was put in prison and the Moslems chose another Kabaka, whose name was Kalema. Kiwewa was later killed.

Two years later the Christian groups joined together, and with their help Mwanga was able to fight his way back to Mengo. Kalema died shortly afterwards.

Why the British came

It was in the same year, 1890, that the first British soldiers and government officers came to Buganda. There were many reasons why the British wanted to come. In the first place they wished to trade with the people of Buganda and


Ways to Buganda
Cairo
EGYPT
R. Nile
SUDAN
Khartoum
ETHIOPIA
Baker (1872)
Gordon (1875)
Emin (1878)
Hannington (1885)
Lugard (1890)
Mombasa
Zanzibar
Stanley (1875)
Mackay (1878)
Lourdel (1879)

to keep the country peaceful so that trade could grow. They also hoped, like the Egyptians before them, to rule all the lands along the river Nile so that they and no other Europeans could control its waters.

At first the British Government itself did not want to rule Buganda because it would cost them too much money. A **company** called *the Imperial British East Africa Company* was formed. The British Government allowed this company to come to Buganda, not only to trade but also to keep Buganda peaceful so that trade could grow and so that the European missionaries could live and work there in peace.

To understand this, you must realise that a company is a group of people who join together to carry out some plan and who give enough money to allow them to carry it out.

Frederick Lugard

At the end of the year 1890 the company sent Captain Lugard to Uganda with a few other European officers and a small party of soldiers. When he arrived he found that the Baganda and the European missionaries were divided into two groups. The Protestants were called ABANGEREZA because they were taught by English missionaries. The Catholics were called ABAFRANSA because their priests were French. These two groups hated each other; in fact, Catholics and Protestants of both races often did not speak to each other.

Lugard built a **fort** for his soldiers near Mengo on a little hill called KAMPALA. You can still see the place where the fort stood; but to-day the name Kampala is given to a great city instead of to one little hill.

Soon after his arrival, Lugard signed a **treaty** with Mwanga in which the King agreed that the company should PROTECT Uganda. Mwanga himself did not want to sign, for he realised that some of his power as Kabaka would be lost. 'The English have come,' he said, 'they have built a

fort, they eat my land and yet they have given me nothing at all.' But many of the chiefs did not agree with their Kabaka. Only the British, they thought, could stop the wars which had divided Buganda for the last five years.

Lugard's Fort

The fighting starts

Soon after this, Lugard left Kampala and went to Ankole and Toro. When he came back half a year later, he found the people in Kampala getting ready for war. The Baganda of both groups carried their guns with them wherever they went, even to Church, and in January 1892 the fighting started. The Catholics from Rubaga attacked the Protestants. Lugard with his guns helped the Protestants. The Catholics were **defeated** and escaped to an island called Bulingugwe in Lake Victoria. Mwanga went with them.

Lugard sent his soldiers to attack them. Again they were defeated but the King was able to escape in a canoe with the French bishop to the south of Lake Victoria. Soon afterwards, however, Mwanga came back to Mengo and there signed a new **agreement** with Lugard. Buganda was again at peace.

The new government

In 1893 another British Officer, Sir Gerald Portal, arrived in Buganda. A new agreement was signed, the company's flag that flew over the fort Lugard had built was taken down, and the British flag was put in its place. The British government had come to protect Buganda in place of the company.

At first, the British did no more than this. They kept Buganda at peace and tried to stop the bad feeling between the Catholic and Protestant groups, but they did not try to rule the lands outside Buganda. Nor did they try to change any of the ways by which the Kabaka and his chiefs ruled the people.

But as the years went by, changes took place. The British slowly began to rule Buganda as well as protect it, bringing their own laws and ways of government. Nor did they stay in Buganda. British soldiers and British officials began to visit other parts of what is now Uganda, making treaties and agreements with chiefs and gradually beginning to rule these lands.

Kabarega, Mwanga and the British

But Kabarega, the brave, warlike Omukama of Bunyoro still carried in his heart hatred both for the Baganda and for the white men, and he would not stop his attacks on their lands. For this reason the British and the Baganda went to war with him.

The Banyoro fought bravely, but they could not defend themselves against the guns of the British and the great

numbers of the Baganda. Kabarega was defeated again and again, and driven from place to place until at last he escaped to Lango.

In 1897 Mwanga, too, became angry with the British because of the rules they made him obey and he decided to leave Mengo. He escaped secretly one night by cutting his way through the fence round his palace. He went to Buddu and there he tried to form an army to drive out the British. But the Baganda would not help Mwanga as they would have helped another Kabaka. Some, indeed, fought for him, but others joined the British. Mwanga was defeated and finally joined Kabarega in Lango.

In 1899 both kings were found in Lango and taken by an army. One of its leaders was the Muganda General, Semei Kakunguru. In that last battle Kabarega was wounded and taken to lie with the other wounded soldiers. But even at this point his pride and bravery did not leave him. When the British doctor came round to see the wounded men he started first to look at a soldier who was very badly hurt. Kabarega was very angry because he had not been seen first. With great difficulty he got up and kicked the doctor as hard as he could.

Years later when the doctor told this story to his friends, he used to say 'I was not angry. It is not everyone who can say he has had his bottom kicked by a king.'

Mwanga and Kabarega were both sent away from Uganda by the British. Mwanga died far from his native country, but many years later Kabarega was allowed to come back. He was on his journey back to Bunyoro when he died in 1923.

Trouble in Busoga

The wars against Kabarega and Mwanga were not the only wars which the British and their Baganda friends fought during these years. In 1896 some Sudanese soldiers from the

British Army in Busoga **rebelled** against their masters. They killed several of their officers, and later when an army of British and Baganda was sent to fight against them, many on both sides lost their lives before the soldiers finally **surrendered**.

Peace in Buganda

But most of these wars I have told you about took place outside Buganda. Buganda itself was far more peaceful than it had been for many years. In the country districts life went back to normal. Plantations were cleared, roads and bridges were repaired and there was **plenty** of food again.

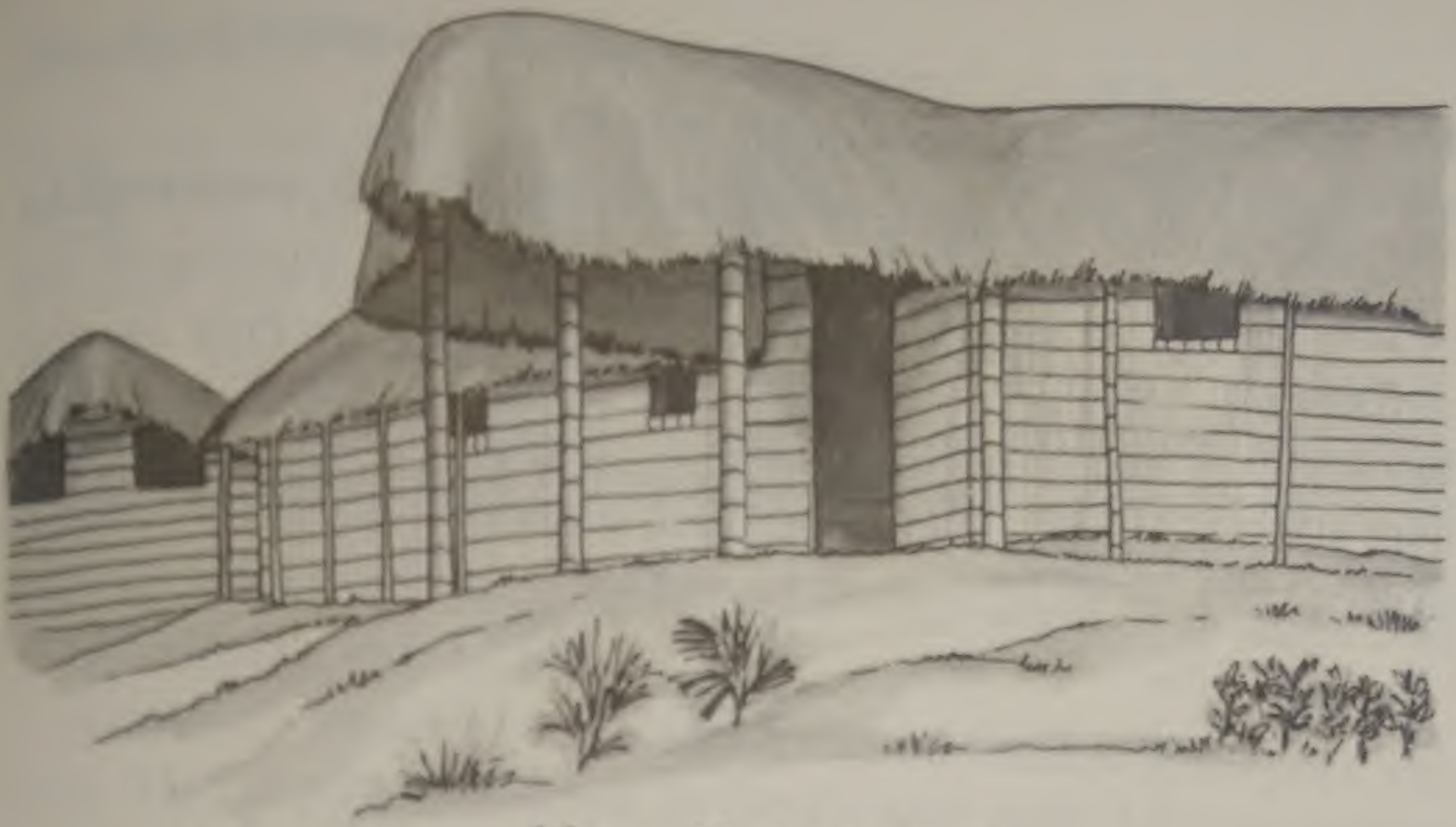
In Kampala, then the only town in Buganda, life was changing. There Europeans began to arrive. As they arrived they brought goods and ideas with them, and the Baganda began to use European goods and to copy some of the European ways of living. In those years the first shops opened in Buganda, and many Baganda started to use the things which were for sale; cloth, cups, lamps, saucepans, and all sorts of things which before this had been used only by the King and his great chiefs.

More and more people started learning to read. The first schools were opened in 1898 and the first hospital was built at Mengo a year earlier. The pictures opposite show the growth of hospitals in Uganda from these early days.

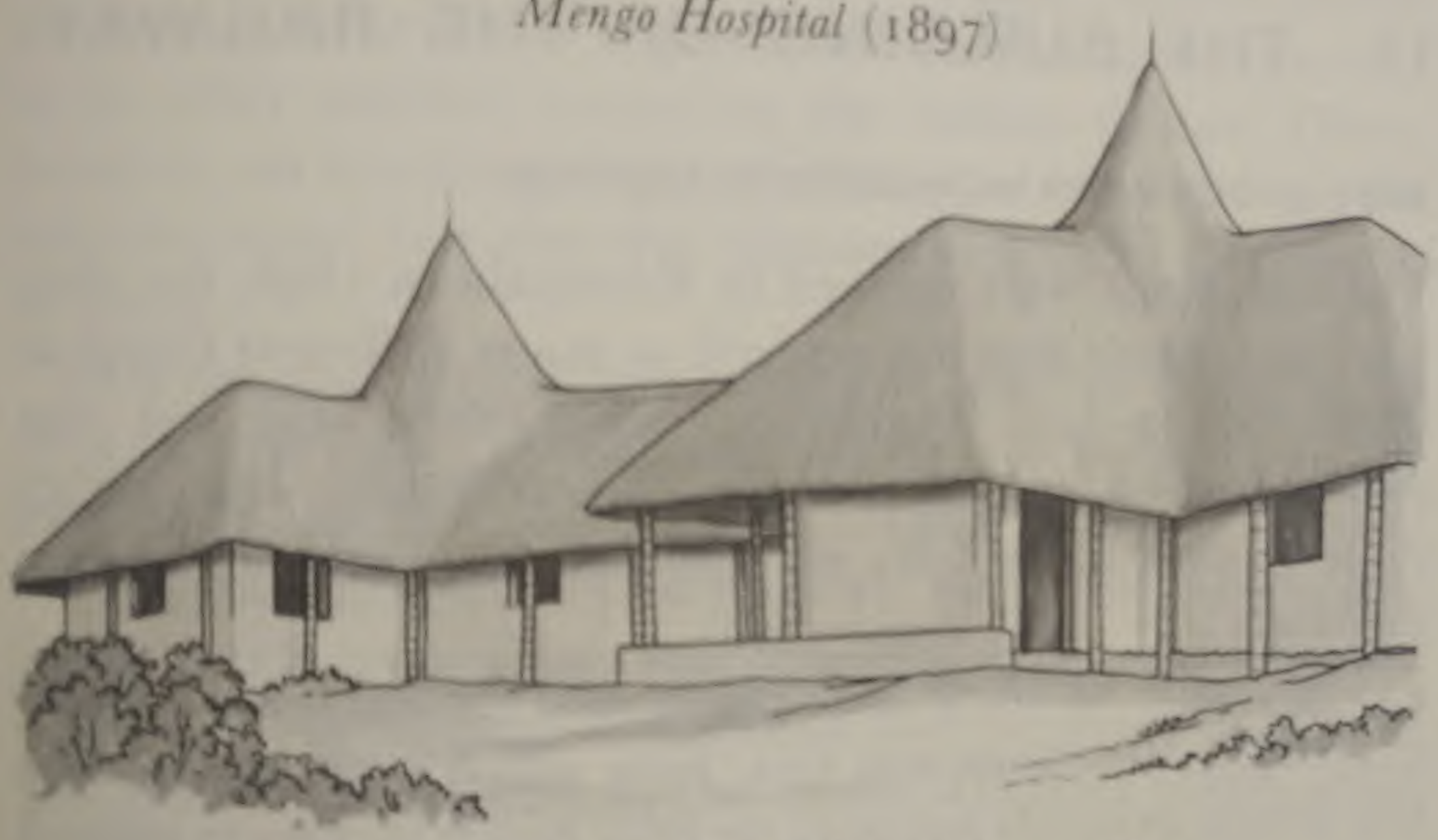
The Agreement of 1900

In 1900, another important Englishman, Sir Harry Johnston, was sent by the British government to Buganda. The new Kabaka, Daudi Chwa, was only four years old and so the **regents**, the Katikiro Apolo Kagwa and two other great chiefs, signed the agreement for him.

It was a more important agreement than the others for it made greater changes. The southern part of Bunyoro and



Mengo Hospital (1897)



Mengo Hospital (1900)

Mulago Hospital (1962)

the county of Kabula in Ankole were given to Buganda, which therefore became much larger.

Other parts of the agreement dealt with taxes, **ownership** of land and the government of Buganda. The signing of the agreement was one of the most important events in the history of Buganda, and many of the changes made in it over sixty years ago are still important for the people living in Buganda to-day.

11 THE BUILDING OF THE RAILWAY

Why goods were expensive in Uganda

The first shops were opened in Kampala in 1898, but they were very small and did not sell as many different things as shops do to-day. Moreover, what they did sell was **expensive**—a tin of paraffin, for instance, cost eighty shillings and three bars of washing soap sold for twenty shillings.

The reason for these high prices and for the small amount of goods in the shops was this: how much a person pays for any article depends not only on how much it costs to make it in the first place, but also on how much it costs to bring it from the place where it is made to the shop where it is sold. This is called COST OF TRANSPORT. In those days, the cost of transport was very high indeed; every single European article that reached Uganda had to be carried on the heads of porters from the coast over eight hundred miles away.

The journey took about six months. The route was long and difficult and dangerous. Some porters fell sick or died. Some ran away with the loads that they were carrying. Lions and leopards ran away with the porters. It is not surprising therefore that few people in Uganda were able to buy goods made in Europe.

The British decide to build a railway

Now the British, you remember, had come to Uganda to trade, and they wanted to send the goods from Uganda to Europe and to other different parts of the world. It was, of course, just as difficult and expensive to take goods from Uganda to Mombasa as it was to bring them up from the coast. So the British soon realised that a **cheaper** and easier way of transport must be found if they wanted to trade and make money out of it.

Another reason for changing the method of transport was this. Many Arabs traded in ivory and paid African porters to carry that ivory from Uganda to Mombasa or to Zanzibar or to other smaller towns on the Indian Ocean. Often, however, on reaching the coast these traders would sell not only the ivory, but also the Africans who were carrying it, as slaves.

In order to stop this slave trade and in order to help trade grow, the British government decided to build a railway from Mombasa to Lake Victoria. Many people in England did not like this plan. The railway, they said, would cost far too much money and the people of Africa did not want a railway built through their lands. But the government said that without a railway to the coast, Uganda could never **develop**. Everyone can see now that they were right.

Many difficulties

In 1896, work started on the railway at Mombasa. Five years later the first train reached Lake Victoria. If you look on the map on page 62 you will see the way that the railway passed and on page 63 pictures showing some of the difficulties the early railway builders faced.

The Uganda Railway (1896-1901)

MT. ELGON

Nandi

Kisumu

4

3

MT. KENYA

L. Victoria

Nairobi

Masai

MT. KILIMANJARO

Tsavo 2

1

Mombasa

Indian Ocean

Difficulties the railway builders met
(see pages 64 and 65)

The coming of the Indian workmen
From Mombasa to Nairobi

As soon as building started, the first difficulties began. No Africans could be found to work on the railway. They did not not know how to use the white men's tools. They did not want to leave their homes and work on the railway. The British had therefore to send all the way to India to get workmen who would build the railway for them.

With the help of these Indians the building of the railway went slowly on. From Mombasa the railway passed through a land (1) where there was very little water until it reached a small river called the Tsavo (2).

Here the **engineers** began to build a bridge across the river. And here they found a new danger. Two lions visited the camps of the workmen night after night and pulled men through the thorn fences which had been built to protect the place where the men slept. Often the **terrified** Indians heard the lions carrying men away and then eating them.

For nine months the terror went on. Many people tried to shoot the lions, but they could not do so. This did not **surprise** the workmen. These, they said, were not real lions, but the spirits of the dead chiefs who had returned to earth in the form of lions to eat up those people who had dared to enter their lands without **permission**.

Work on the railway slowed down, and then came to a stop. The workmen were afraid to go outside their huts. It was not until a brave British engineer, Mr. Patterson, killed both lions and showed their dead bodies to the workmen that they were willing to start work again.

However, the danger from the wild animals never completely disappeared. On one occasion a rhino ran into an **engine** and overturned it, and another time a lion entered

a **carriage** where three Europeans were sleeping, seized one of them, and jumped out with him through the window. He was never seen again.

Nairobi to Lake Victoria

By 1899, the railway had reached a place about half-way between Mombasa and Lake Victoria. Here the land was flat, but to the west there were great hills over which the railway would have to climb. The railway builders decided to make a camp here for their workmen and to build workshops where they could repair their engines. Houses were built for European engineers. Indian shops were built to sell goods to the railway workers. The name of this place was Nairobi, to-day the largest city in East Africa.

From Nairobi it took two years for the railway to reach Lake Victoria. First it had to climb very high hills (3) and the engineers had to take great care in building, for fear that the heavy rains might wash away the railway.

About this time, another danger appeared. The railway had to pass through the lands of a tribe called the Nandi (4). These people showed great interest in the **telegraph** wire which ran beside the railway line. They found that they could use it both as **ornaments** for their necks and arms, and also cut into small pieces as **bullets** for their guns.

The Nandi men used to come and take away large pieces of wire at night. They would spear anyone who tried to stop them taking it way.

Although the railway only went through to Lake Victoria, the telegraph lines went all the way to Kampala. The Basoga were also very fond of wire, and the line through Busoga was often cut. It was not until the government placed guards in huts all the way along the line that the cutting and stealing of this wire was finally stopped.

The railway is completed

Despite all these difficulties, the railway finally reached Lake Victoria in 1901. Steamers were brought up from the coast in pieces which were put together at Kisumu. When they were finished, they were put into the water and sailed on the lake for the first time. One of these steamers, the *Sybil*, is still in use to-day.

Results of the railway

Now that the railway was finished, the journey from Mombasa to Kampala could be done by rail and steamer in four days instead of six months.

Goods could reach Uganda easily and prices fell to less than a quarter. More and more articles arrived, and more and more people were able to buy them.

Heavy goods which could not have been carried by porters were easily brought up from the coast on the train. There were building materials—**cement** and **corrugated iron** for roofs; machines and materials for building roads, bicycles for riding on them and hundreds of other new things which we have to-day, but which in those days completely changed the life of the people of Uganda.

The coming of the Asians

The coming of the railway had another very important result. It was the railway which brought the Indian traders.

Before the year 1900 there were only two shops in the whole of Uganda. These were both in Kampala and both were run by Europeans.

But with the coming of the railway, Indian traders began to come to build shops in Kampala, and later they went to other parts of Uganda. Some of these traders came to East Africa just as porters on the railway. Perhaps the most important of these early traders was called Alldina Visram. He arrived in Uganda even before the railway was finished.

These traders brought many goods for sale in their shops—goods which had never been seen before in Uganda—but they did something even more important. In those early days hardly anyone in the country used money. People used to pay for the things they bought in all sorts of ways. Sometimes they used **beads**, sometimes a certain kind of shell, called a COWRIE SHELL. Sometimes they paid with pieces of cloth. Since most people could not measure in those days it was decided that the length of a PIECE of cloth should be the length between a man's **elbow** and the tip of his middle finger. Thus people with long arms used to be paid most and short men often used to bring in their tall friends to measure the cloth for them.

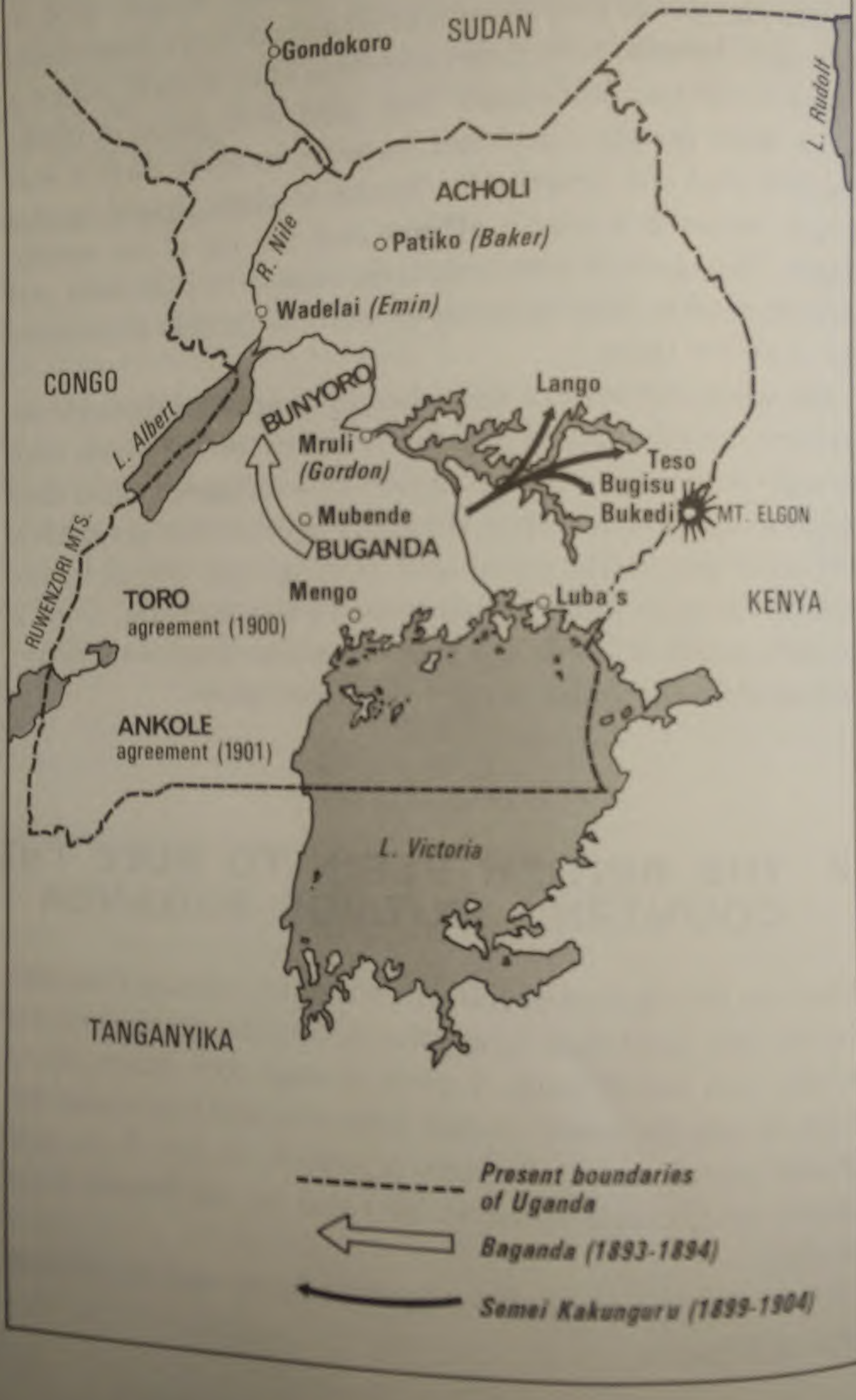
But when the Indian shops began to **spread** through the country, they began to pay the Africans for the goods they brought in money—Indian money called **rupees**. Next they began to ask people to pay them in rupees for the goods they sold until gradually more and more people began to use money. Cowrie shells became worth less and less, until a pound's worth of shells was more than one man could carry, and until finally nobody used them any more.

12 THE BRITISH BEGIN TO RULE THE COUNTRIES OUTSIDE BUGANDA

When the British first decided to build the railway, Buganda was the only land they ruled. But during the years when the railway was being built, a great change took place. They began to rule the lands beyond Buganda, and one by one the present provinces and districts which to-day form our country of Uganda came to be ruled by the British from Entebbe.

In this chapter we shall see how this happened in different parts of Uganda.

Uganda 1865-1910



Kabarega and the British

The story of the coming of the British to govern Bunyoro and Toro is also the story of their wars with the Omukama Kabarega.

Ever since the time of the coming of Sir Samuel Baker (whom the Banyoro called THE BEARD) to Bunyoro, Kabarega had been afraid that the white men might come to rule his land and that his power as Omukama would grow less.

For Kabarega had great plans. He wished to lead his soldiers into the lands around Bunyoro and to **win** again the great **empire** of his ancestors, the Bacewzi and the first Babito. Moreover, it seemed at first that he might succeed. His armies crossed the borders of Buganda and conquered Toro.

The British come to Toro

By this time, however, the British had arrived in Buganda. They did not want Kabarega's power to grow so great, for they knew that he hated them and their friends, the Baganda. And so in 1891, Lugard whom I told you about in Chapter 4, led an army from Buganda through Ankole to Toro. He drove back the armies of Kabarega before him, and left the young **prince** Kasagama ruling Toro.

Lugard built forts in the southern part of Toro. The most important of these, called Fort Edward, was not far from where Kasese now stands. He left soldiers from the Sudan in these forts to protect the Batoro against Kabarega.

Unfortunately, these soldiers did more harm than good to the Batoro. Not only did they fail to stop the armies of Kabarega, but they behaved so cruelly to the people who lived near their forts and stole so much from them that they were hated and the people were more afraid of them than they were of the Banyoro.

It was not until two years later, in 1893, when Sir Gerald

Portal sent British Army officers to Toro that the country began to be peaceful again. In that year more forts were built in the northern part of Toro. One of these was called Fort Gerry (Gerald). Later the name was changed to Fort Portal. As you know, this place is now the largest town in Toro.

From that time, the British never left Toro. Soon government officers were sent to take the place of the Army officers whom Sir Gerald Portal had sent, and shortly afterwards the first Catholic and Protestant missionaries arrived.

All these people built themselves houses near Kasagama's palace at Kabarole. The King, himself, became a Christian and gradually in the years that followed, peace and good government began to spread throughout Toro.

Finally, in 1900 and 1903, agreements were signed between the British and the Batoro. These agreements were kept for nearly sixty years.

Wars in Bunyoro

Meanwhile, we must turn back and find out what had been happening in Bunyoro.

In 1894 (the year after Fort Portal had been built), the British governor decided to try to stop the attacks that Kabarega was making on Buganda and on Toro. And so he formed a large army. There were British soldiers, Sudanese soldiers and about thirty thousand Baganda. Together they all **marched** towards Bunyoro.

Kabarega fought them bravely, but there were too many of them. They had better weapons than he had, and their British and Baganda leaders were as brave as he. The British built one fort at Hoima, and then another one at Masindi. Kabarega escaped to North Bunyoro, then to Lango, where he met Mwanga who had escaped from Buganda. There another British and Indian Army was sent to fight against them.

Mwanga thought they ought to surrender, but Kabarega wanted to fight to the end. He told the Kabaka 'There is a right time for everything; a time when a woman must have a child and a cow must have a calf. The banana is planted and takes root; when the fruit is **ripe** it must fall to the ground. Now we have reached our time—when we must either win or die. If we must die, let us not be full of sorrow.' At last Kabarega was captured, but only after he had been severely wounded.

Although Kabarega had shown that he was a very brave man, the long war was very bad for Bunyoro. The Baganda came to control many lands which had before belonged to Bunyoro. (These lands, which later came to be called the LOST COUNTIES, were not given back to Bunyoro until 1964.) Moreover, because of the war, gardens were not weeded, seeds were not planted and crops were not **harvested**. There was **famine** in the land of Bunyoro. Nor were the Banyoro well governed. Many of the chiefs had gone away with Kabarega and many places were left without proper rulers. Moreover, for some years the British at Hoima and Masindi spent so much time fighting against Kabarega that they did not have time to govern Bunyoro properly. They did, however, stop the selling of slaves to Arab traders which, it is sad to say, Kabarega had helped.

After the capture of the Omukama, however, Bunyoro became more peaceful. New chiefs were appointed. Others returned, under the British, to rule lands which they had ruled under Kabarega. Kitahimbwa was appointed Omukama, but soon afterwards Andreya Duhaga was put to rule in his place. He was a wise and good ruler and ruled for twenty-two years.

Missionaries came to Bunyoro, Christianity spread and schools started. The terrible sleeping sickness spread to some parts of Bunyoro and many people had to leave, but in most parts of Bunyoro people began to lead happier and more peaceful lives than most Banyoro had done for many years.

Ankole

During the years when the British first began to rule in Buganda, the Omugabe of Ankole was called Ntare. To-day a famous Senior Secondary School in Mbarara has been named after him.

Ntare was friendly towards the Europeans. He did not want any of them to live in Ankole, however, because he knew that if they came they would begin to rule the Banyankole and he would lose his power.

But Ntare died in 1895 and people could not agree about who should rule after him. Those chiefs who wanted a young prince called Kahaya called on the British and the Baganda to help them. They agreed, and with their help Kahaya became Omugabe. Three years later he asked the British to send government officers to Ankole, and later still the British government made an agreement with the Omugabe and his chiefs.

So Ankole became part of Uganda without any wars or any battles being fought.

The Northern region

In the north the story is not very different. Here, too, the British tried to make agreements with the chiefs. Later they came to rule. There was hardly any fighting.

But there were very many chiefs and a great number of agreements were made, sometimes with the right men but sometimes also with people who were not really powerful or important.

The first British soldiers and officers lived in towns on the river Nile—Wadelai, Nimule and Gondokoro (which is now in the Sudan). Later, they moved into Acholi and built the town of Gulu. Lango was at first part of the Eastern region, but in 1911 it was made a district, though at first Baganda chiefs were sent to help rule it.

West Nile was the last of Uganda's districts to become part

of the country. At first it was ruled by the Belgians but finally, in 1914, it became a part of Uganda.

The Eastern region

In the Eastern region the story was different. Because the British had to pass through Busoga on their way to Buganda, missionaries and government officers began working in Busoga much sooner than they did in any other parts of the East.

In those days, the Basoga were not one people. Great chiefs such as Wakoli and Luba ruled quite separately. The British usually started their government headquarters and their missions close to the places where these important chiefs had their headquarters. The town of Iganga, for instance, was built near the headquarters of the chief Miro. Later, they built the town of Jinja from which they governed the whole district.

In Bugisu, Bukedi and Teso the coming of the British is closely tied to the story of a Muganda General called Semei Kakunguru.

Kakunguru was the son of a chief of Koki, but when he was a young man he moved to Buganda where he became a famous chief and general. He fought in the wars against Bunyoro and later, you remember, he was leader of the Baganda soldiers who helped to capture Mwanga and Kabarega after they had escaped to Lango. Kakunguru was present at the capture of Kabarega.

Kakunguru **quarrelled** with the Katikiro of Buganda, Apolo Kagwa, and decided that he no longer wanted to live in Buganda, but instead that he would go off with a group of Baganda friends to conquer the people of the East and make himself their leader. In those days, the Baganda used to call the people of the East BAKEDI. This name may mean THE PEOPLE FROM THE LAND WHERE THE SUN RISES, or it may mean THE PEOPLE WHO WORE NO CLOTHES. It is from this word that Bukedi district gets its name to-day.

After many battles, Kakunguru and his Baganda friends did defeat the BAKEDI in the lands we now call Bugisu, Bukedi and Teso districts. He settled down and began to rule them. In many cases he appointed Baganda as chiefs.

Now these chiefs were often cruel and selfish rulers. Often the people they ruled hated them and hated Kakunguru, their leader, even more. Nevertheless, the people living in these lands to-day have gained much from Kakunguru's coming for he gave peace to lands where there had been many wars. Tribes had been fighting tribes and clans had been fighting clans. Moreover, he built roads in between one chief's headquarters and another and planted mvule trees along these roads to give **shade** to the travellers. Many of those trees are still standing to-day.

Missionaries followed Kakunguru and started working in the lands he ruled. Traders followed. Later still, British government officers followed, and towns such as Mbale and Soroti grew up. But by the time the British began to rule these lands they were already peaceful and ruled by chiefs who were obeyed over a large area. All this was the work of Kakunguru.

13 UGANDA SIXTY YEARS AGO

In this last chapter I am going to tell you a little about how people live in Uganda sixty years ago.

Perhaps you have a grandfather who was born about that time. There are certainly old men in your village who were boys at that time.

How Uganda was ruled

The life these people lived was different from the lives their fathers had led at the time of Kabarega or Kakunguru.

Uganda was peaceful and ruled by a British governor from Entebbe. Many districts had different boundaries, and some districts such as Kigezi had not yet been formed.

It was at about this time that all the people in Uganda were first made to pay taxes, and the district **commissioners** were called COLLECTORS because they had to collect them.

However, the way of paying taxes was different from that we have to-day. There was no poll-tax, but each head of a family who lived in a separate houses had to pay 4 shillings and 50 cents. But sometimes people did not have money and so they paid their taxes with other things instead. Some paid with cowrie shells. If a chief and his people managed to catch wild animals alive, they were allowed to bring them instead of taxes. The British took these to Entebbe and they were then sold to people in Europe. In Europe the animals were put in places called zoos where people will pay money to go and see animals from different countries. Some animals were worth more than others. An elephant was worth one thousand people's taxes, a hippo one hundred, a zebra twenty and a wild pig only one.

If people were unable to pay any taxes at all they were often made to work free for the government for a certain length of time. The first road from Kampala to Lake Albert was built by people who could not pay their taxes. Each man had to work for one month.

Roads and travel

This road I have mentioned was only the second real road in Uganda. The first ran from Kampala to Entebbe. But even these two were not nearly as good as the roads we have to-day. In those days there were no motor cars in Uganda. Some of the people who travelled on the roads used bicycles or carts pulled by oxen or mules. Many walked. Some important people used a RICKSHAW which was really

nothing but a chair with two big wheels on either side, and which was pulled by a strong man.

In places where there were no roads nearly everybody walked, although one of the early governors used to ride a tame elephant which had been sent to Uganda from India. He brought it up to Bunyoro in 1909.

The year before, however, the first motor car had arrived in Uganda. It belonged to the governor but other people were allowed to use it as a taxi. Soon others began to arrive, roads began to improve, and in 1910, the year in which this book ends, it was possible to motor about one hundred miles from Kampala on the road to Bunyoro, although people still had to walk the rest of the way.

Churches, schools and hospitals

Many of the changes which were taking place in those years were due to the work of the Catholic and Protestant missionaries. In those days the British had few government officers and their work was only to rule, to see that laws were obeyed, and that the land was peaceful. All the work of building schools and hospitals was done by the missions.

The largest buildings in Uganda were the great Cathedrals of Namirembe and Rubaga where thousands of Christians went every Sunday, called by the drums to hear the word of God. If you go to Kampala to-day you will not find these buildings, for both Cathedrals were burnt down, but the present buildings have been built on exactly the same sites.

In 1902, the Catholics started the first **boarding** school in Uganda, Namilyango College, and in the years that followed many other schools were opened in Buganda and in other districts. They were all built by the missions. In those days, since there had never been any schools in the country before, people of all ages might be found studying in the same class. A boy of eight or nine might find himself

learning his multiplication tables next to a chief of forty.

Shortly before Namilyango opened, the first real hospital, which had been built by the Protestants, was opened at Mengo. There Sir Albert Cook, probably the greatest doctor in Uganda's history, worked for thirty-four years.

At other places all over Uganda, places such as Villa Maria, Kabarole, Ngora, and many others, hospitals and dispensaries were opened where missionary doctors and nurses spent their lives and sometimes even lost their lives trying to cure the sick people of Uganda.

Disease in Uganda

Unfortunately there have never been years in the history of Uganda when the hospitals were more urgently needed. From 1890 to 1910, a number of diseases spread through the country. **Smallpox**, for instance, killed thousands of people for hardly anyone had been **vaccinated** against it. **Jiggers**, too, first arrived in Uganda at this time. They were brought into the country from the Congo on the feet of the porters who came with Stanley. At first people did not know how to get them out of their feet and many people lost their toes and sometimes even their whole feet.

But the worst of all these diseases was sleeping sickness, which spread along the lake shores of Buganda and Busoga between 1900 and 1910 and just at the end of this period reached Bunyoro as well.

Even to-day, it is very difficult to cure this disease, but in those days the doctors did not even know which insects caused it. The exact number of deaths will never be known, but in some places more than half the people died.

The great doctor, Sir Albert Cook, tells how he visited Busoga when the disease was at its worst and when the government officers were trying to find out how many people had died of it. Since few people in those days could count, the District Commissioner had told the chiefs to

bring a stick for each person in the village who had died. On the first day of the count he was brought eleven thousand sticks and thousands more arrived every day for three weeks. At last, however, the doctors found out that the disease was carried by the tsetse fly, and since they could not cure the disease they decided to move the people away from those places where the flies lived. Great numbers of people had to leave their homes and large areas were left without people. Many of these areas remain without people still, but the number of people who caught the disease became smaller and smaller and in Uganda to-day hardly anyone ever catches sleeping sickness.

New crops

Perhaps the most important changes that took place in Uganda fifty or sixty years ago, however, were changes in farming.

Of course, most people in the villages grew crops they had always grown—millet, bananas or maize. But new crops were beginning to arrive in Uganda—crops which could be sold for money.

Many different kinds of these CASH CROPS were tried; rubber trees, for instance, from which the **liquid** used for making motor car tyres is obtained, and a plant called cocoa which is to-day the most important crop in Ghana.

But it was found that these crops did not grow well in Uganda. Other crops, however, did grow well. These were coffee, tea and cotton. Cotton, which was first brought to Uganda by a Protestant missionary MR. BORUP, soon became by far the most important cash crop in Uganda. More and more farmers started planting it and selling it and using the money to buy more and more of the new goods which the Indian shops were selling.

There is one more interesting fact about farming in those days. Nowadays Europeans and Asians are not allowed to

buy land in Uganda. In those days they were, and a number of Europeans bought land and began farming in many places in Buganda, in Bunyoro and in Toro. To-day some of this land has been sold back to Africans, but there are still a few Europeans farming near Fort Portal. Their farms grow a large amount of the tea produced in Uganda. Most of these farms started in the years we are telling you about.

In this book, I have tried to tell the stories of the beginnings of Uganda and of how Uganda became one country. It is a very interesting story, but the story of the last sixty years is even more interesting and I hope you will soon be able to read about this too. Now Uganda is an independent country and our grandfathers who lived in 1910 would not recognise it. There have been so many changes.

Fifty or sixty years ago most people in Uganda did not leave their villages; very few people were educated and nobody thought 'I am a Ugandan.' Instead he thought 'I am a Muganda' or 'I am an Acholi,' or 'I am a Mukiga.'

Now things have changed. We meet people from all over Uganda. We use things from all over the world. Most children go to school. We are Ugandans. Uganda has become one united country and we are proud of it and of its place in Africa and the world.

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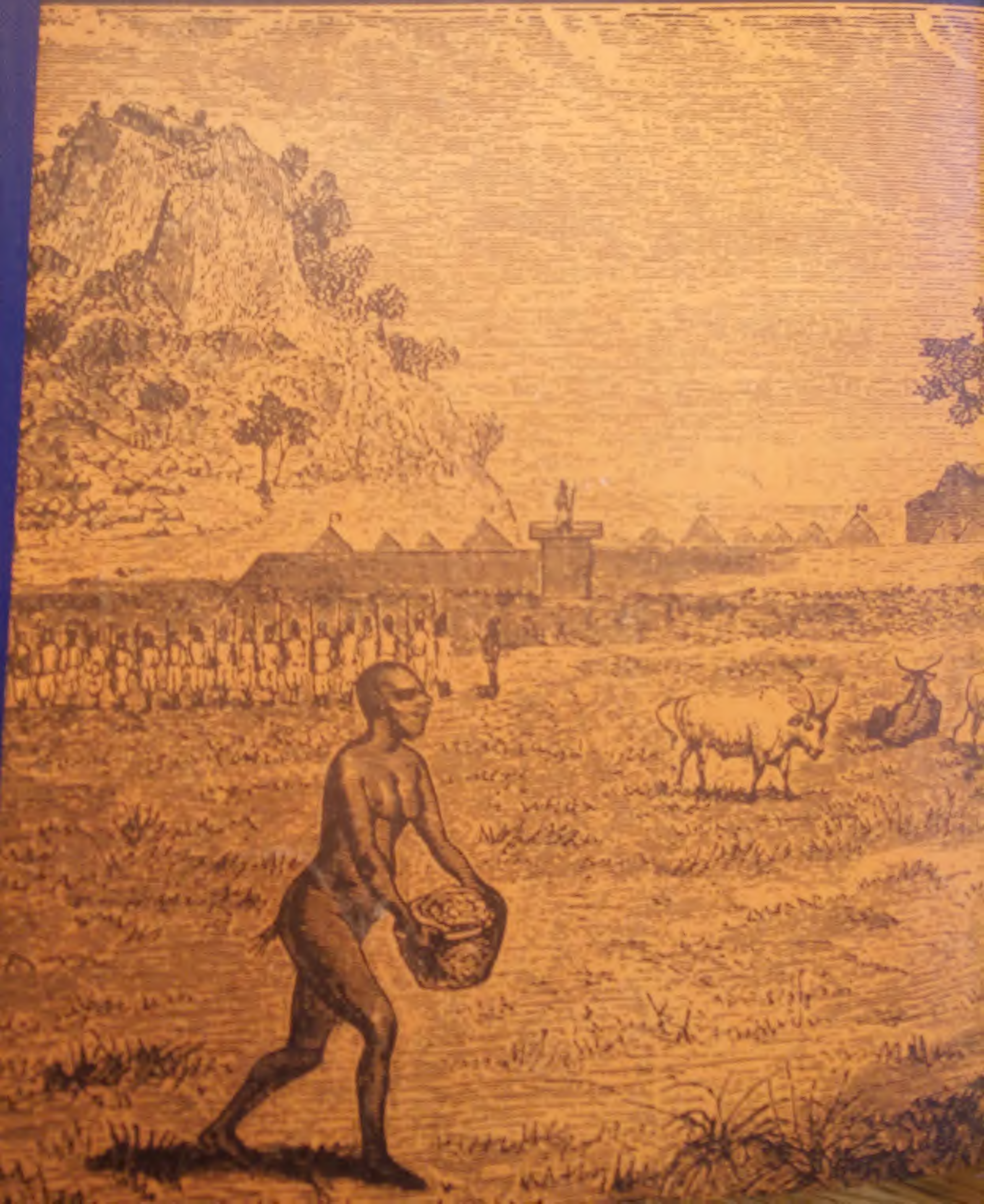
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